

THE  
*Snake in the Grass :*

OR,

SATAN

Transform'd into An  
**Angel of Light,**

DISCOVERING

The Deep and Unsuspected *Subtilty* which is  
Couched under the Pretended *Simplicity*,  
of many of the *Principal Leaders* of those  
People call'd

QUAKERS.

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The Second Edition, with Additions.

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*A People that provoketh me to anger continually to my  
face——Which say, stand by thy self, come not near  
to me, for I am Holier than thou : These are a  
smoke in my Nose, a Fire that burneth all the day,*  
Isai. LXV. 3, 5.

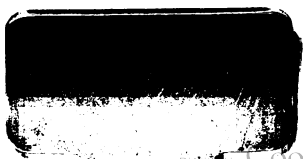
*But they shall proceed no further : For their Folly  
shall be manifest unto All Men, 2 Tim. III. 9.*

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London, Printed for Charles Brome, at the Gun  
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# THE PREFACE.

**Q**uakerism is but one Branch of Enthusiasm, tho' the most spread and Infectious of any now known, in this Part of the World. Therefore let the Frightful and Stupendous Prospect of Quakerism, Guard others from other sorts of Enthusiasm, that seem more Plausible; but spring all from the same Stock; and draw after them the same Damnable Consequences. There seems to be a Contest, at present, 'twixt Atheism and Enthusiasm (both which, like a Deluge, are now let loose amongst us) which

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shall most wast and over-run Christianity. The one by open Enmity, the other by Betraying and Exposing to the utmost Contempt, the Authority of that Divine Revelation, while they pretend to have the same, or as Good themselves. These two, tho' seemingly opposite, do naturally run into and assist one another. For Enthusiasm, or a False Pretence to Revelation, does naturally Beget Atheism, when those Pretences are Detected: Then such, having no other Foundation; loose all; and think all other Revelation to be as False and Deceitful as what they took to be such in themselves. And the Atheists take this Handle to Ridicule the True and Pretended Revelations all alike. But Enthusiasm is in this more dangerous than Atheism, that Atheism takes none but the Un-thinking and Debauch'd, while Enthusiasm steals away many Devout and Well-meaning

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meaning *Persons*. The Devil has not, by any other means, advanc'd his Kingdom more Fatally among Men, than when he thus Transforms himself into an Angel of Light; and can pass his De-lusions upon his unwary Followers, as the immediate Dictates of the Holy Ghost. In order to which he is content to let them Enjoy and Please-themselves with many Excellent and Divine Truths. He cou'd not otherwise Deceive. As he that wou'd pass some Bad Money, mixes it with a great deal of Good. And Poyson wou'd not be receiv'd, if it were not mingled with our Meal.

There has lately arriv'd upon our Shore, a most exalted Piece of Enthusiafm, which threatens great Mischief to Christianity. It is Blasphemously Entituled, The Light of the World, Translated and Recommended, by some among our selves, who ought to have had more Sense and Value for the Religion

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of Christ. It is some of the Works of a strange sort of Enthusiast, M. Antónia Bourignon, Published by Mr. Christian de Cort, a Rom. Catholick, Superior of the Oratory, and Pastor of St. John at Mechlin ; and now turn'd into English, An. 1696. There are in it great Flights of Devotion and Abstraction from the World. But the Cloven-Foot does appear. 1. In Superlative and Blasphemous ~~W~~**W**ide. 2. In over-turning all outward Priesthood and Ordinances of the Gospel. 3. In the height of Un-charitableness and Damning of all the World. 4. In misrepresenting the Design and Import of our Saviour's Doctrine. 5. In Heretical Notions set up, contrary to the Gospel. 6. In her Contempt of the Holy Scriptures. 7. In other wild and barbarous Notions.

I intend not a thorough Disquisition of all these and other Particulars, which  
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## The Preface. V

*are as Gross in her Pretended Revelations: That wou'd require a Treatise: And because I hope the World will be soon oblig'd by an exact Confutation of them, by a better Hand. But for the Present, I will give one Instance or two, upon each of the above Particulars, that the Reader may not be wholly Post-pon'd; and to give him a Relish of those Pestsiferous Heresies which are Cloak'd under her Disguise of Light.*

*L 1st. As to her Pride. In the Epistle to the English Reader, p. 28. her Bigotted Disciple, compares her, nay, Prefers her to the Blessed Virgin, That her own Sex may admire (says he) the Goodness of God, in Choosing a Virgin for his Mother, and a Virgin to be the Organ of his Light and Spirit, in this last Age of the World. Now, to be the Organ of His Light and Spirit, is more than to be the Organ or Mother of His Hu-*

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## vi      The Preface.

man Body. It is told, p. 19. That she had Immediate Converse with God; that she ask'd Questions of Him, and receiv'd Answers from Him. p. 17. That all she did was by Immediate Direction from God; and That God had hid in her the Treasures of His Divine Wisdom. And p. 21, 22. That she spoke and wrote without Premeditation, and without Change of Sentiments, for Forty Years. The Person who speaks here (says the Admonition, p. 33.) is without Study, even without Reading, and which is more, without Meditation. And as the Quakers have Equall'd themselves, to the Holy Prophets and Apostles; and, in some things, Preferr'd Themselves before them (as you will see hereafter, Sect. V. p. 27.) and Exalt themselves far beyond all the Holy Fathers of the Church (see Sect. XVI. N. 2. p. 190.) so did this Bourignon. Mons. de Cort,  
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## The Preface. vii

*in his Preface, p. 41, says, She Explain'd the Scriptures so perfectly, that none of the Holy Fathers have ever so done, nor any Body since the Creation of the World. This sets her above Christ Himself! And her Expositions of the Scripture to be better than His! I know the Master-pieces (says she, Part I. of her Book, p. 137.) of the Works of God, and the Accomplishment of the Holy Scriptures. And yet De Cort says, p. 41. of his Preface, that She had never Read nor Learn'd them of any Body. She says of herself, p. 131. God hath given me the Understanding of all the Holy Scripture, without having Read it. She says, that she Understood it better than all the Ancient Fathers. It was enough (says she, p. 135.) that they understood what Men had need of then--- Therefore God now Reveals the Secrets, which He wou'd then have to*

## viii The Preface.

to be kept Hid. (p. 136.) Thus he thought fit to reserve the Understanding of the Scriptures, till the necessary time, which is at present— The Prophets have indeed declar'd all that must come to pass, even to the end of the World; but neither they themselves, nor any others understood their Sayings. *So that she understood the Prophets words better than themselves who wrote them; and tho' she never Read them! But Great Wits have short Memories, for p. 13: of the Epistle to the English Reader, it is told that she was the Daughter of a Rich Man; and was taught to Read in her Childhood, and did Read the Gospels. And p. 12. of her Book, she says, that we need only take the Gospel, and there observe in Particular, the Instructions which Jesus Christ and his Apostles have left us in Writing, and put them in Practice.*  
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## The Preface. ix

*Yet she Read none of it ! No not she ! But that is not so great a Wonder as what is told of her, p. 41. of Mons. de Cort's Preface, That she knew the secret Thoughts of the Hearts of others. And (p. 45.) how our Souls behav'd themselves towards God, which is the Prerogative of God alone. See hereafter the same Claim set up by G. Fox, Sect. VI. p. 34. M. de Cort. p. 43. of his Preface frees her (like the Quakers) from all Sin or Weakness. And even from Original Sin, as if (says he) Adam had never Sinn'd in her. And p. 46. and 47. ad fin. That she exceeded All Knowledge. And p. 7. of her Book she says, That she had never taken any thing out of Books ; and that she made no use of them. No, not of the Holy Scriptures. But that she had all by Immediate Revelation.*

II. *As to the second Point of her over-turning all outward Priesthood and*

and Ordinances of the Gospel. See p. 54. of her Book, where she *Condemns* Those Outward Devotions which are now in use in Christendom--- and what those call'd Churchmen teach, to Resort to Churches, to Frequent the Sacraments--- and such Outward things. Her Disciples may make the same Excuse for Her which the Quakers do sometimes, That they are only so far against the Outward Institutions of Religion as they *Hinder* the Inward and Spiritual Part. But this is only a Deceit of the Devil, to make us throw off the Outward Institutions of Christ's Appointment, as Hurtful or Useless things: Whereas to the Due Observance of them, the Promises of Spiritual Participations are Annexed. And they were Ordained as Means and Channels, whereby the Spiritual Graces of the Spirit of God are Convey'd. And, if any receive  
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*Hurt by them (as Judas by the Sop) it is from their want of Preparation, and of Due Regard to them. And therefore, instead of Despising, or laying them aside, Christians shou'd be Exhorted to attend them more Diligently; and to learn the great-Benefit and Advantage of them, when duly Receiv'd, according to Christ's Institution; and the Heavy Judgments which follow either the Abuse or Neglect of them, 1 Cor. XI. 29, 30.*

*Now tho' Bourignon agrees, in this, Perfectly with the Quakers, to run down Priesthood and Sacraments, yet Her Translator, in his Epistle to the English Reader, p. 18. tells how She wrote against the Quakers upon these two Points particularly, Of the Respect due to Pastors, and the Sacraments. These Enthusiasts are all Contradiction to Themselves; and Opposite one to another. The great Design of the*

## xii      The Preface.

*the Devil is, and has always been, to beat down the Priesthood, and Outward Ordinances ; knowing that Religion must needs fall with them : And Men be left fenceless and open, to steer without Compass, guided only by the various Winds of Enthusiasm. In this Cause He has Arm'd the Atheists and Deists, to joyn with the more Plausible Enthusiasts, and Latitudinarians. These all cry out upon Priest-Craft. This is the Burden of their Song. And if they, or any of them shou'd Prevail, there is an end of Reveal'd Religion, that is, of Christianity.*

III. *The third Point is this Ladys Uncharitableness, and Damning of all the World, p. 21. of her Book, she being ask'd, Whether there were not any good Men, or true Christians in our Days ? She answer'd positively, There are no true Christians upon Earth.*

## The Preface. xiii

Earth. *And p. 37.* That she had not as yet found so much as one Person in the World, who performed these Works, (*i. e. of Charity*) purely for God. *And p. 45.* She says, I cannot see how one Soul can enter into Paradise after the manner they live at present. *And p. 46.* I have been acquainted with different Persons, who were Esteem'd Holy and Virtuous, but I never observ'd any who follow'd truly the Doctrine of Jesus Christ. *And p. 17.* all the World is blinded, and no Body sees where he goes no more than they who liv'd during the Egyptian Darknes. *Compare this with what I have shewn of the Quakers, Sect. XVI. p. 189.*

IV. *The fourth Point.* In Mis-Representing the Design and Import of the Gospel; *which was to wean our Hearts from this world, and to set*  
*our*

our Affections on things above, to Cure our over-Carking and Caring after Riches ; and to Root up all Covetousness out of our Hearts ; but that we shou'd trust in God for our support, and not to Mammon : That tho' we make use of Riches and the Goods of this World, yet that we shou'd not place our Treasure in them. But this Virgin so understands it, as if all use of Riches were forbidden (she might as well say of Meat, Drink, Clothes, and Houses) and makes Riches, without any more, an Infallible sign of not being a Christian.

Thus p. 7. of her Book, when she ask'd, Where was the Land of the Christians ? She concluded that that cou'd not be a Land of Christians, where she liv'd. Why ? Because, says she, I see here Coffers full of Silver, Costly Furniture, and fine Houses, whereas Jesus Christ was Poor, and Born in a Stable : How can we be Christians ?



## The Preface. xv.

Christians? I cannot believe this. *And p. 56.* We see (*says he*) the Prelats attended with Servants, Coaches, and Trains----- if they had Faith to believe, that God being Man, was Poor and Despised, they would Blush for shame (as all other Christians) to make themselves thus to be Honoured. Their Faith being dead, they run blindly to Damnation. So that, according to *this Doctrine*, the Prelats and all *o*-Christians, who have Servants or Coaches, or make themselves to be Honoured, do all run blindly to Damnation! *This was the Bottom upon which the Quakers first set up, to run down all Worldly Honour and Riches; to Thee and Thou; to call no Man Master, or Lord, and not to take off their Hats, or Bow to any. It is Dissolving all Government and Order; the Relations of King and People;*

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ple ; Husband and Wife ; Parents and Children ; Masters and Servants ; and far from the Import or Meaning of the Gospel, which does Confirm and Establish all these Relations ; and Commands to give Honour to those to whom it is due. But these Pharisaical Pretenders keep not to their own Rules. For tho' the Quakers, at first, left their Houses and Families to shift for themselves, to run about and Preach: And cry'd down Riches, when they had none ; yet since that time, they have Grip'd Mammon as hard as any of their Neighbours ; and now call Riches a Gift and Blessing from God. And thus their Cousin Bourignon, tho' she made Riches a sure work of Damnation in others, yet she had a good Estate her self, and had the Grace to keep it. She built a sort of a Nunnery with some part of it: And the Jesuits Cheated her of more, which rais'd her Spleen against them, to her

# The Preface. xvii

her Dying-day. The rest she kept as long as she liv'd, and left it to a mad Disciple of hers, Monsieur Poirer. If it be said, That sometimes she speaks in behalf of Riches, and not to part with them, that is true. For she is as full of Contradictions as the Quakers. Enthusiasm is seldom or never Consistent with it self, for it is seated in the Imagination.

V. And as she mistook the whole Design and Import of the Gospel, so she miserably Perverted its Doctrine; and that in the most Material and Fundamental Points. Falling in with the vile Socinian Heresies, and even out-doing them: She absolutely Denys, and Disputes against any Satisfaction made by the Sufferings and Death of Christ for the Sins of Men. She says positively, p. 139. That God had no need to become Man, to Redeem us. And that He wou'd have taken

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## xviii The Preface.

Human Flesh, tho' *Adam* had never Sinned. For what end? Why (*forsooth!*) That He might Converse with us. God is not become Man (*says she*) to suffer or to die, but to Converse with us, and Reign in us visibly and sensibly upon Earth. And *she* endeavours to prove this (p. 140. 141.) by two Doughty Arguments. 1<sup>st</sup>, That, if the design'd end of His Incarnation had been suffering and Death, the Fathers of the Ancient Law wou'd not have had Ground to have so much desir'd and aspir'd after that happy day, that they might see with their Eyes God made Man, who shou'd deliver them from their Captivity. Cou'd they desire their deliverance at so dear a Price as the Passion and Death of Jesus Christ? They wou'd have had a pure self-love in regarding only their own Deliverance, and not the

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## The Preface. xix

the Glory of God ; which cou'd not be met with in the Reproaches, Affronts, Pains, and Death of Jesus Christ ; which are all things Repugnant to his Glory, who cou'd not be Honoured by being Hang'd between two Malefactors. *Here are all the Cursed and truly Diabolical Suggestions against the Passion and Death of Christ : as if Inconsistent with the Justice and Glory of God. I stay not here to Confute them, as supposing them utterly Abhorrent to every Christian Ear. And I wou'd not Digress into another Subject, in this short Preface, which is design'd only to let the World see (those especially who are Deluded by the Zealous Pretences of this Devil of a Saint, to an Extraordinary and Exalted sort of Devotion) what Dreadful Heresies, and Blasphemies are Couched under her Pharisaical shew of Piety. Far be it from thee, Lord*

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## xx The Preface.

(says she) with Peter, *Matth. XVI. 22.*) this (of Sufferings and Death) shall not be unto thee. *And we may thence justly Reply to her, as Christ to Peter, Get thee behind me Satan, thou art an offence unto me: For thou savourest not the things that be of God, but those that be of Men. Christ said (John XII. 23.) speaking of His Passion, The hour is come, that the Son of Man shou'd be Glorify'd. But says Bourignon, all these things are Repugnant to His Glory. It is written (Luke XXIII. 46. That it Behoved Christ to Suffer, and ver. 26. That He ought, to have suffered these things. And Matth. XXVI. 39. and 54. That it was not Possible the Cup, of His Sufferings, shou'd pass from Him. And, that thus it Must be, in order to the Redemption of man. But Bourignon says, That there was no need of His*  
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becoming man to Redeem us. *Much less of his Suffering. What Account then do's she give of His Suffering? She says, that was only by Accident. And contrary to the Design of His becoming man. He became man (says she p. 140.) not that He might Suffer or Die, which He wou'd needs do by Accident, for the Instruction of men and their Relief. And p. 142. That His coming in Reproach, is, as it were the Accident of the said Designs, i. e. of His Incarnation. And that but for the so great Extremity of Evil, Christ wou'd not have come till the end of the World, to Judge and Condemn men; not to save them, or suffer for them. No, says she, He wou'd have come in the Glory of His Majesty, with all his Angels; not in Contempt and Sufferings: He wou'd have come to Reign, not to under-*

## xxii The Preface.

go an Infamous Death. So that God's Designs were hereby prevented! And Christ suffer'd otherwise than He Intended! Meerly by Accident! See ~~what~~ Horrid and Senseless Blasphemy, is here! These Inspirations came from the Devil; or otherwise all the Scriptures are False. Christ says John XII. 27.) For this Cause came I unto this Hour, i. e. of His suffering Death. And He is call'd, The Lamb slain from the Foundation of the World, Rev. xiii. 8. i. e. Decreed to be slain, yet Bourignon says, That it was not His Intention, only it fell out by Accident; and that the design'd end of His Incarnation, was not Suffering and Death. For which you have heard her first Reason. The second is, p. 141. That so many Holy Prophets, who have foretold the Coming of Jesus in the Flesh, did not speak of His Coming to suffer. She has told



## The Preface. xxiii

us before that she had never read the Scriptures ; and now she gives a substantial Proof of it : And that that Spirit which she said gave her the Perfect Understanding of All the Scripture, without Reading of it, was no other than the Devil ; who has hid from her all the whole economy of the Redemption of man, by the Death and Sufferings of Christ. Which are particularly Prophecy'd of in the 53. Chapt. of Isaiah ; and many other places, even by All the Prophets. Acts 3. 18. God before had shewed by the Mouth of all his Prophets, that Christ should Suffer. And Luke XXVI. 44, 45, 46. He opened their Understanding that they might understand the Scriptures ; and said unto them, Thus it is written, and thus it behoved Christ to Suffer. And Mat. XXVI. 54. speaking of his rescuing himself from his Sufferings ; But how then (says he)

be) shall the Scriptures be fulfilled, that thus it must be? Let this suffice to shew the Dark, Ignorant, and Deluded **Enthusiasm** of this Celebrated Maid; and to open the Eyes of her much Deceiv'd Admirers. Compare what I have Quoted from her, of her throwing off the Satisfaction of Christ; and the Merit of his outward Death and Sufferings with what I have shewn, in this Book, of the Quakers, who Dispute in the like manner, against these; and place the Merit and Satisfaction in the Allegorical Sufferings, and Blood of their Light within, inwardly shed, &c.

VI. With them likewise she joins, in the Design of Leading Men from the use of the Holy Scriptures, to trust to the inward Guidance of the same Spirit (as she and they say) which gave forth the Scriptures; and therefore, which needs not the help of the Scriptures. That they

## The Preface. xxv

*they leave only for Young Beginners, who have not yet sufficiently Experienc'd the Leadings of the Spirit. She says, p. 132. I have read sometimes Transiently the New Testament, having obtain'd Permission of a certain Bishop, but as soon as I began to read, I perceiv'd in what I read, all my Sentiments explain'd, so that if I were to write the Sentiments which I carry within me, I shou'd compose a Book like that of the New Testament--- And it seeming to me that it wou'd be useless to read what I did so sensibly possess, I left off to Read. And p. 133. I know I cannot but speak the Truth; and also they who do not follow it, do resist it: This is like the Quakers Equalling their own Writings to the Holy Scriptures: and Condemning all such of Blasphemy, and Opposers of God, who resist what they Teach.*

VII.

## xxvi The Preface.

VII. But I will not Anticipate the more thorough Examination of Mrs. Bourignon, which I have given the Reader ground to expect ; only I have, in some things, compar'd her, and her Followers with the Quakers, as Fellow-Enthusiasts : and the one, stands not upon better ground than the other. Let me but name two or three things more. And I will but name them. You will see hereafter, p. 14. how G. Fox says, That Christ is not distinct from his Saints. That Christ is the Elect, &c. Agreeable is Mis. Bouringnons Notion of the Church, p. 45. Jesus Christ (says she) and his Church are the same thing. As Jesus Christ is no other but the Word of God, even so the Church is no other but the same Word. And p. 53. In short (says she) the Church is God Himself, who cannot Fail or Err. Upon this account she takes the Name of the Church

## The Preface. xxvii

Church to her self, and her Followers:  
*And, as such, aspires to Infallibility, &c.*  
*as the Quakers, upon the same pretence,*  
*have done. And, like them, she sets up*  
*for Prophecy too, and just as unluckily;*  
*to see them prove False. She tells Mont.*  
*de Cort. p. 144. You may indeed*  
*live till then, Sir, (i. e. to Christ's*  
*coming in the Clouds, when all*  
*the World shall see him) but she*  
*adds cautiously, If God please. But*  
*she is more positive p. 17. Believe me,*  
*Sir (says she) there is nothing more*  
*true (i. e. than that the Judgment was*  
*near at hand) we actually live in the*  
*last Times; and the Judgment is*  
*so near, that before Three Years, I*  
*believe you will see the effects of*  
*it, I will take leave of this Lady, at this*  
*time, with shewing the Turks Paradise*  
*she expects in Heaven, p. 168, Lite-*  
*ral Eating and Drinking in the King-*  
*dom of Heaven. And p. 169. This*  
*Virgin*

Virgin *wou'd* have Human Propagation likewise there. Yes, Sir (*says she*) to Mons. de Cort, *who ask'd her the Question*) there will be Propagation Eternally, it will be produc'd more leasurely than in this World--- that Kingdom being of Eternal Duration, will give time and leasure to Propagate stayedly, &c. *Her Contempt of Human Learning, and Denying it even to Christ; Repetition of Baptism; and Anti-Christ's being already born of the Devil, and other Wild and Extravagant Notions I leave to him, who will for the undeceiving of those who are Deluded by her Witch-Craft, take more Pains in this matter; and likewise consider with her, her Mad Disciple Mons. Poiret, who speaking of her to two Gentlemen (of my acquaintance) said to them in these words, Tam certus sum illam Virginem Inspiratam esse quam Deum existere. That*

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# The Preface. xxix

he was as sure, that that Virgin was Inspir'd, as that God had a Being. He writes against God's Fore-Knowledge ; and says, that God knows not what sin is, tho' He forbids it. But I will not now begin with him. The Man was actually Craz'd, and is still so Reputed in the County where he lives : Yet some here are taken with his Books, who can swallow any Poison, under the Disguise of Religion.

VIII. I have spent this Preface upon the Enthusiasm of Mrs. Bourignon, to give warning of the Danger of it, : and by comparing it with the Rise and Growth of the Quakers, to Excite the Watch-men of our Religion not to neglect such small Beginnings. G. Fox was much more Inconsiderable than Antonia Bourignon ; and got none, at the beginning, to follow him, but from among the Poor and most Ignorant of the Herd ; who have since swell'd to a Rich,

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Rich, a Numerous, and a Potent People; over-spreading these Three Nations; and stocking whole Plantations Abroad: And their Suckers have taken Root both in Holland and Germany.

On the other hand, some Men of Sense and Learning have already been carry'd away with the Delusions of Bourignon; De Cort, and Poiret have wrote in her Defence Abroad; and some at Home (whom I am not willing to name) have been at the Pains to Translate some of her Works into English: and they have already Deceiv'd not a few. Therefore it is high time to look to it. The Quakers have grown by being Neglected and Despis'd. Let us Remember, that the Enemy sows his Tares while the Husband-men sleep. And we have seen Examples, where a Hand-breadth of Error has soon darkened the whole Heaven. The Blood of Souls is Precious;



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Precious; and will be Required from the Watch-men, if they blow not the Trumpet in time.

Enthusiasm has been the Root of the greatest Evils that have befallen the Church. From this arose the Popish Legends of their Saints; which have almost Overthrown the Belief of the Real Miracles of Christ and His Apostles. And from hence All our several sorts of Dissenters took their Rise, till they were once Settled and Establish'd: And then wore off from it by Degrees; because it would unsettle Themselves. It is a perfect Opposition to all Rule or Government: And there can be no Order kept where it is admitted.

I would not be mis-understood, as if by speaking against Enthusiasm I meant to Destroy Devotion, or  
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## xxxii      The Preface.

even the greatest Flights and Extasies of it: No, Let these Rise as high as they can. The Higher the Better! while we keep within the Rule of Scripture; and are content to let all our Notions be Try'd and Judg'd by that. But if we Preferr our own Imaginations, or Equal them to the Holy Scriptures of God (as Fox and Bourignon did) and think them as much the Inspiration of God, as what was Dictated as such, to the Holy Prophets and Apostles, this is Enthusiasm: The Enthusiasm against which I contend. For I have sufficiently Distinguished and Guarded (in Sect. XXII.) the Divine from the Diabolical Enthusiasm. And tho' they appear sometimes so very like one another, that even Sober and Learned Men do mistake the one for the other, and

## The Preface. xxxiii

and cannot discover Satan through his Disguise of Light ; yet there are some Marks, which, if we look Diligently , will plainly enough shew whence such Inspirations come.

I. As First, Those which come from God , fill us with Humility, and discover to us our own Weakness and Unworthiness : And withal, a great Charity for others ; being more apt to have a good Opinion of them, than of our selves ; as knowing our own Infirmities more than those of others, as the Apostle speaks ( Phil. 2. 3. ) In lowliness of Mind, let each Esteem other Better than Themselves. Thus, the Great Apostle was so far from Magnifying Himself, notwithstanding of his Great Revelations, which were given to him, being Caught up to the Third  
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## xxxiv The Preface.

Heaven, and heard unspeakable Words. Yet would not Glory, but in his Infirmities, 2 Cor. xii. and in great Humility of Soul owns himself as the Chief of Sinners, 1 Tim. i. 15. But, on the other Hand, those Inspirations which come from the Devil, fill us with Spiritual Pride, thinking our own Attainments to be beyond those of other Men : And that we are nearer to God than they. We thank God, (with the Proud Pharisee, Luk. xviii. 11.) that we are not as other Men are. Hence we Despise others, and are apt to Censure them even unto Hell. To which the Quakers and Bourignon have Damn'd All but Themselves. (See hereafter, Sect.. XVI. ) And, at the same time, Advance Themselves Equal to the Holy Prophets and Apo-

## The Preface. xxxv

Apostles; nay, to God *Himself*,  
(See Section III.) This is a sure  
Mark whereby to discover the Inspi-  
rations of the Devil; and so Di-  
stinguish them from those which come  
from the Holy Spirit of God. The  
Spirit of Pride can *Act* Humility  
the worst of any other Grace: Can  
put on great *shew* of Devotion;  
and Possess the Imagination with,  
even Rapturous Flights, and thence  
Fire the Heart with a mighty Zeal,  
if it were to Give all their Goods  
to Feed the Poor, and their ve-  
ry Bodies to be Burned. But  
you will find no Charity there!  
no Humility! no Kind Thoughts,  
and Favourable Allowances to o-  
thers! no Mean Opinion of Them-  
selves! Charity Believeth all  
things, that are Good, or can be  
well Constru'd of another. Beareth

b 3

all

## xxxvi      The Preface.

all things, that others do, with a  
Condescension and Love Insurpa-  
ble, which overcometh Evil with  
Good. These are Vertues too Di-  
vine for the Devil to Imitate. Or  
when he does, it is with so Ill a  
Grace, so contrary to Him, that He  
cannot conceal such an Awkardness,  
a Loathness, an un-natural Force  
upon Himself, as discovers it self to  
any Discerning Eye.

II. Another sure Mark of His  
Inspirations, is, when under the  
Sheeps-Cloathing of Devotion and  
Piety, any Heresie is Instill'd con-  
trary to the Truth of the Gospel.  
Of which I have given some Instances  
in Bourignon, and more (but there  
are not more, or more Gross) in the  
Quakers.

III. A

III. *A third Mark I give (and then I have done) which is that St. Paul Insists so much upon, to Cure the great Schism in the Church of Corinth; occasion'd by the Pride of some, upon whom (in that Plentiful Effusion of the Spirit, at the first beginning of the Gospel) several Miraculous Gifts had been Bestowed, as of Languages, Healing, &c. upon which they grew so Vain, as to Refuse Subjection to their Superiors in the Church; and to set up for Themselves, drawing many after them, into an open and flagrant Schism. Against these St. Paul argues, with Admirable Eloquence and Force of Reason, in the xii. Chap. of his First Epistle to the Corinthians, where from a Parallel of the Unity of the Body, and Harmony of the*

b 4

Mem.

## xxxviii The Preface.

Members, he shews, That the highest Spiritual Gifts, if they were made use of to cause a Schism in the Church, lose all their Vertue, and become Hurtful and Pernicious to those who had them. And thence makes his Inference in the xiii. Chap. That the greatest Gifts that could be Imagined, tho' To speak with the Tongue of Men and Angels, to understand all Mysteries, and all Knowledge, and Faith, even to remove Mountains; Nay, such a Zeal as to Give all our Goods to the Poor; and our Bodies to be Burned for our Religion: That all this would signifie nothing to us, if we keep not in the Unity of the Body, which is the Church, if we have not that Concern for the Unity of the Body, (which the Apostle justly calls by the Name of Charity, i. e. Love

to



## The Preface. xxxix

to the Body ) as to be Content with our Station as Members, tho' never so Eminent, as an Eye, or a Hand, without making a Schism in the Body, by withdrawing our Due Subjection to the Head, our Spiritual Governours, who are the Principles of Unity in the Body, next and immediately under Christ, the only Supreme and Universal Bishop and Head of His Church. Whom every Bishop, in his own Church, does Immediately Represent. And therefore, as St. Ignatius oftentimes urges it, whoever does not keep outward Communion with his Bishop, the Visible Head, does thereby Forfeit his Inward Communion with Christ, the now Invisible to us, and Supreme Head. This Schism, which some of these Spiritually-Gifted Men had made from their Respective Bishops, and

## xi The Preface.

and which then began to spread in the Church, was the occasion of St. Ignatius (who was Co-temporary with the Apostles) his Insisting so Largely, and so Earnestly in his Epistles to the several Churches, upon the Due and Necessary Obedience of All, as well the Presbyters and Deacons, as the Laity to their Respective Bishops, as to Christ Himself, whose Person they did Represent: The same is Insisted upon in the Epistles of St. Clement, to these same Corinthians, upon the same occasion of their Schism, as St. Paul wrote to them, wherein he shews them, at large, that all Proceeded from their Pride in their own Gifts: And how little Reason this was for them to make a Schism in the Church.

And

## The Preface. xli

And now, Reader, stay and Admire ! That, if even Miraculous Gifts, were not a sufficient Pretence, for any to Advance Himself above his Bishop, or withdraw from under his Government : Yet, in our Days, we have seen Men Rebel against them, and Break the Unity of the Church, upon Pretence of being Gifted-Men, tho' Masters of no more Sense than their Neighbours, only from a Fiery Zeal, and Volubility of Cant ! Whereas, were their Gifts even what they Pretend, and much Greater, yet, by the Sentence of St. Paul, St. Clement, whose Name is in the Book of Life (Phil. iv. 3.) St. Ignatius, and all the Holy Fathers, this were no Excuse at all for them to withdraw their Obedience to their Lawful Bishops ; much less to set up in Opposition to Them ; and  
Tear

## xlii      The Preface.

*Tear the Body of the Church by Schism.*

*It is hereafter observ'd, That the Holy Prophets sent from God to Reprove the Wickedness of the Priests, as well as People of the Jews; yet set not up opposite Altars to the Altars of those Wicked Priests, nor Invaded their Office.*

*So. that were our Dissenters such Prophets as they call themselves, yet this wou'd give them no Authority to set up Opposite Altars to their Bishops.*

*Corruptions in the Church are better Amended, by living in the Communion of the Church; and There, by Exhorting, Admonishing, and shewing Good Example, to Reclaim: Than by open Desertion, to set up opposite Factions, which Heightens the Animosities, Embitters the Spirits, Renders*

## The Preface. xliii

ders them Deaf to one anothers Advices ;  
and oft proceeds to Blood and Slaugh-  
ter ; which lays waste whole King-  
doms ; and gives the Enemy the  
greatest Opportunity to sow his Tares  
in the Heat and Confusion of Schism  
and Rebellion : Which we sadly Ex-  
perienc'd in the late Bloody Revolu-  
tion of Forty One : Wherein ( be-  
sides the Murther of the King, De-  
struction of many Noble Families ; the  
Havock and Desolation of Three  
Flourishing Kingdoms ) there Arose  
Thirty or Forty different and opposite  
Sects and Heresies, more Abhorrent to  
the Presbyterians (who Begat them,  
and Begun that Rebellion) than E-  
piscopacy it self, against which they  
first took Arms. These, like the  
Spawn of the Viper, Eat into the  
Bowels of their Mother, and destroy'd  
Her, who first gave them Breath. So  
much

## xlvi      The Preface.

*much did the Remedy prove worse to Her than the Disease! I wish that They, that We, that All may take Warning. That, instead of wild Enthusiasm, we may come to learn the Sobriety of Religion: In which let us Heighten our Zeal and Divine Enthusiasm, to Adhere strictly to the Reveal'd Rule of Scripture. To have a Flaming Charity for the Good of the Body, and the Unity of the Church. That our Enthusiasm may tend to Heal, and not to Divide. To Advance the Glory of God, and to Humble our selves, in our own Conceits. That we may be willing Chearfully to submit our selves to our Superiors both in Church and State. And not be so apt to Judge others, as to Censure our selves. And then, tho' we had different Opinions, yet we shou'd have no Schisma. We shou'd live together as Members of the*

## The Preface. xlv

*the same Body, that tho' one were more Honourable or Useful than another, yet there wou'd be no Strife, no Emulation, but which shou'd Exceed most in mutual Good Offices, and Care for the whole; such a Heaven we shou'd see, if we had no Schism: And we had had no Schism but for Enthusiasm: And there is no Enthusiasm, where there is not Pride: Which being Dress'd in the Garb and Guise of Humility, is Literally the Devil Transform'd into an Angel of Light, and then He is most a Devil, because He can most Deceive. This is The Snake in the Grass, which I have endeavour'd to Discover. Pray God Accept my Labours, and make them useful to my Brethren.*

THE





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## An Account of this Second Edition.

IN the First *Edition*, the *Preface* was an *Eye-Sore*, because of its *Length*, unproportionable to the *Book*. But there was a greater Fault than that, for many things in the *Preface* did belong to the *Heads* which were in the *Book*; but coming to my knowledge, after the *Book* was *Printed*, by my further Perusal of the *Quaker-Writings*, I put them into the *Preface*, which was wrote Last, whereby the *Proofs* lye at a distance from one another, and lose much of their Force, Which I have Mended in this *Second Edition*: And have Melted the *Preface* into the *Book*; and digested the whole into a better Order than it was before.

I have likewise made several *Additions*; which will render this, in a manner, a New Work; with some notice taken obiter of *George Whitehead's Answer*.

I know that an Excuse is thought by some more Incumbent, for making any  
Alse-

*An Account of this Second Edition.*

*Alterations or Additions in a New Edition.*

Or, at least, for not putting all the *Additions* by themselves; that those who have the *First Edition* may supply themselves, without Buying the Book anew. But this not being an *Addition* to the *Building*, but Pulling down the whole, and Rearing it in a new Form, that cou'd not be observ'd. And some may have the Curiosity to compare Both together, and pass their Judgment upon the Skill of the Architect: For few *Models* please *All*. However, in such *Thorny, Rugged Ground* as the *Quaker-Writings* (whose Sense it is harder to find out, than to Confute) it may be Excus'd, if, upon the second *Re-vise* I find some *Weeds* that I had Forgotten before. And it may be thought that I have Learn'd the Language a little more perfectly: For really to understand the *Quaker-Cant*, is Learning a new *Language*; they take not Words in their *Common-Meaning*, but have a *Secret Sense* of their own to every thing; and a little time will not make a *Stranger* Master of it. Upon the whole, I have done as well as I can. And let the Reader be as Merciful as he can.

THE



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THE  
SNAKE *in the Grass, &c.*

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AN  
INTRODUCTION,

Shewing the design of the following  
Work: With a just Comparifon 'twixt  
the *Quakers* and *Muggletonians*.

THE Controverfie with the *Quaker*  
*Dissenters*, has not been purfu'd by  
the *Church of England* with the like  
Zeal and Pains as thofe againft the *Presbyterians*,  
*Independents*, and other *Dissenters*; becaufe the  
*Quakers* were not fo Confiderable, either for  
their *Learning*, or for their Influence upon the  
Publick *Revolutions*, which the others caus'd  
both in *Church* and *State*.

But their Numbers (increas'd by being ne-  
glect'd) are now become *Formidable*; chiefly  
for the many *Souls* Seduc'd by them; they not  
only fwarm over thefe Three Nations, but  
they Stock our Plantations abroad.

B

It

It is wholly for the love of *Souls*, that I have enter'd into this Controversie. And therefore, to do Right to All, I have made a Distinction between them, in the very *Title*.

I name many of their *Principal Leaders*; because I have great Charity for the generality of the Ignorant sort of them, some of whom I know to be very *Honest* and *Well-meaning Men*, and *Devout* in their way, and who suspect nothing of the *Depth* of that *Mystery of Iniquity*, wherein they are *Blindly*, and *Implicitly* led. And therefore it is chiefly for the sake of these that I detect the Errors of their *Leaders* and *Ministers*, that they may, now at length, if it be the Will of God, recover themselves out of the Snares of the Devil, wherein they are taken Captive by him at his will.

Secondly, I name the *Subtilty* of these *Rabbies* of the *Quakers*: For, tho' they are generally thought the most *Ignorant* and *Contemptible* Sect amongst all our *Dissenters*; and therefore are most neglected by us; yet, since I have perus'd their Books, and Convers'd with some of them, I have much alter'd my Opinion as to that.

I find them to Inherit the *Hypocrisie* as well as *Heresie* of the *Arians* and *Socinians*, who were the most *Subtile* and hardest to be Detected, of any of the *Christian Hereticks*. And the *Quakers* do defend themselves with the same *Distinctions*, and even add to their Arts, as you shall see.

But they are now at a very hard Lock. For many of them have really gone off from that height of *Blasphemy* and *Madness* which was

was Profess'd among them at their first setting up, in the Year 1650. and so continu'd till after the Restauration *Anno* 1660. since which time they have been coming off by degrees; especially of late, some of them have made nearer Advances towards Christianity than ever before: And among them the Ingenious Mr. *Penn* has of late refin'd some of their gross Notions, and brought them into some Form, has made them speak *Sense* and *English*, of both which *George Fox* (their First and Great Apostle) was totally Ignorant, as you will see in the few Quotations, which I have Transcrib'd out of his *Great Mystery* in his own words. But so wretched is their State, that tho' they have in a great measure, Reform'd from the Errors of the Primitive *Quakers*, yet they will not own this; because, as they think, it wou'd Reflect upon their whole Profession, as indeed it does, and Argues that their Doctrine was Erroneous from the Beginning; and their Pretence False and Impious, upon which they first left the *Church*, and run into *Schism*: Therefore they endeavour, all they can, to make it appear that their Doctrine was Uniform from the Beginning, and that there has been no Alteration; and therefore they take upon them to defend all the Writings of *George Fox*, and others of the first *Quakers*, and turn and wind them, to make them (but it is impossible) agree with what they Teach now at this day.

On the contrary, they have, by these Arts brought back their *New Reformation* to the *Old Standard*; and while they wou'd *Reconcile*, they, in effect, *Justifie* and still *Maintain* their first *Blasphemous* Pretences; only have Dress'd and Couch'd them more *Craftily*, which is more *Wickedly*.

Therefore to rid them out of their Difficulty, I wou'd persuade them, openly and above-board to Renounce *George Fox* and their first *Reformers*, and all their *Blasphemous* and *Heretical Doctrine*.

Which whoever refuses to do, must be concluded to remain still in that *Root of Bitterness*, and *Bond of Iniquity*.

For this Reason I have taken my Rise from the Writings of *George Fox*, and others of their *Scribes*; and shewn the little pretty Distinctions, which the *Modern Quakers* make use of, to Cover, Palliate, and Reconcile those *Doctrines of Devils* at first taught by them.

And I hope I have perform'd thus much, That our present *Quakers* must either plainly Renounce *George Fox*, and other their *Original Rabbi's*; or otherwise that they are not to be believ'd in that fair Face which they, at present, wou'd put upon their *Doctrine*.

There is nothing so *Monstrous* or so *Senseless* for which excuses may not be made, and some seemingly plausible meaning put upon the grossest Absurdities.

No *Quakers* in the World do Defend themselves with greater vehemence, and self-assurance, than the *Muggletonians* do.

And

And they go (as the *Quakers* do) upon the Pretence of an *Infallible* Inspiration of the Spirit of God, or the *Light within*; and are as positive as any *Quaker* of them all.

And, I must say it, they give the same Proof for their *Extraordinary* Inspiration, as the *Quakers* do, that is, none at all, but their own Confident averring of it.

Mr. Penn, in his *Winding-Sheet* P. 6. calls *Muggleton* the *Sorcerer of our Days*.

Now I wou'd beseech Mr. Penn (who has more Wit than all the rest of his Party) to let us know what Ground he had for leaving the Church of England more than *Muggleton*? Or, than others of the *Separate Quakers* have for leaving of him, and his Party?

Or why we shou'd trust the *Light within Him*, or *George Fox*, rather than the *Light within Lodowick Muggleton*?

Has *Lodowick* wrought no *Miracles* to prove his Mission? No more have *George Fox* or *William Penn*.

Are they very sure that they are in the Right? So is he. Are they *Schismatics*? So is he. Are they above *Ordinances*? Have they thrown off the *Sacraments*? *Muggleton* has done more: He has discarded *Preaching* and *Praying* too: For these are *Ordinances*. Is *He* against distinct *Persons* in the Godhead? So are *They*. Is *He* against all *Creeeds*? So are *They*. Does *He* deny all *Church-Authority*? So do *They*. Yet does *He* require the most Absolute Submission to what *Himself* teaches? So do *They*. Does *He* make a *Dead*

*Letter of the Holy Scriptures*, and Resolve all into his own Private Spirit? So do *They*. Do's *He* Damn all the World; and all since the *Apostles*? So do *They*. All which will be shewn at large in what follows. These are *Twin-Enthusiasts*, both born in the Year 1650. (for then it was *Muggleton* says he got his Inspiration) and have proceeded since upon the same main Principle, tho' in some particulars, they have out-stript one another, and Persecute one another, as if they were not Brethren: But tho', like *Sampson's* Foxes, they draw two ways, their Tails are joyn'd with Fire-brans, to set the Church in a Flame.

It will be proper, in this place, once for all, to obviate a Prejudice, which some may take at a little *Raillery* I am forc'd to now and then, in Answer to such *senceless* Arguments and Pretences, as deserve no otherwise to be Confuted: For there are some things so very *Ridiculous*, that a *serious* Disputation against them wou'd appear no less *Ridiculous*.

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SECT.

## S E C T. I.

*Concerning the Quakers Notion of the  
Light within.*

**T**His *Light* the Quakers say is, *That Light which lighteth every Man that cometh into the World.* And therefore they say, that every Man in the World has it. They do not call it *Natural Reason* or *Conscience*, but a *Divine Light* sent in upon the *Conscience*. It is not *Conscience*, says *George Fox*, in his *Great Mystery*, p. 269. And in all this, we have no Quarrel with them. For we doubt not, that there is an Influence from Above, as of the *Sun* upon all the *Earth*, so of the *Holy Spirit* of *God*, shining upon the *Consciences* of the most *Profligate*, at some times, till, by their repeated *Provocations*, they have banish'd that *Holy Spirit* from Hearts wholly polluted: And yet His Goodness does not refuse to visit them many wonderful ways, calling them both by His *Mercies* and *Judgments* to *Repentance*, while there is *Life* or *Hopes* left; inso-much, that whosoever *Perishes* will be *Self-Condemed*, and see the Cause of his *Damnation* to lie wholly at his own Door.

And this Notion of the *Light within*, as a *Ray* only, or *Illumination* from the *Holy Spirit*, the Ingenious Mr. *Penn* has let us see, in some

of his late Books, to draw us insensibly off the Scent of the *Quaker*-Notion of the *Light within*, which is advanc'd by their first Apostle *George Fox*, and the rest of his Herd. And that is, to make this their *Light within*, not only an *Inspiration* or *Illumination* sent from *God*, but to be it self the *Essential God* and *Christ*; and that there is no *Person* of *Christ* now in *Heaven*, or any where else out of the *Hearts of Men*.

This *Light* or *Christ*, they suppose to be oppos'd or resisted in the *Hearts* of other Men, but to *Live* truly in *Themselves*. And from hence (O *Blasphemy* to repeat it!) they call their *Souls* a *Part* of *God*, of His *Being* and

*G. Fox's Gr. My-  
stery, p. 29, 90,  
91, 100, 207,  
229, 273, 282.*

*Essence*; that they are *One Soul* with *God*; and therefore that their *Soul* is *Infinite*, and that in its self, without *Beginning* or *Ending*; and that *God* is not *distinct* from his *Saints*, as you will see in the *Pages* quoted in the *Margin*. But I shall have occasion to explain them more at large hereafter; therefore I set not down the *Quotations* now at large. This monstrous Notion of *The Light within*, is the Ground and *Foundation* of all their other *Errors* and *Blasphemies*; hence they assume the Name of *Christ* to themselves, and say, that it belongs to *Them*, to every *Member*, as well as to *Christ* the *Head*, as well as to that Man *Jesus*. They make themselves *Equal* with *God*, *Infal-  
ble*, and *Perfectly Sinless*, as *He* is. They laugh at us for confessing our selves to be *Sinners*, or  
praying



praying to God for Mercy. *Alas poor Souls!* (says Mr. Penn of the Church of England) are you not at ~~Have~~ Mercy upon us miserable Sinners, there is no Health in us, from Seven to Seventy? And for this he upbraids the Church of England as opposers of Perfection.

*In his Truth Exalted; Re-printed at London, 1671. p. 8, and 9,*

Upon this account they Reprobate and Damn All the Christian World, from the Days of the Apostles to G. Fox. And since, All but *Themselves*. While, at the same time, they commit wild Idolatry to one another, *Worshipping* and *Adoring* one another, especially their great Fox, and other of their *Rabbies*, because of the *Light* or *Christ* or *God*, which they suppose to be in them; and upon that account, they bestow upon themselves All the *Attributes* and *Titles* of God and *Christ*.

All these things I will shew in their Order. But first, let me Reason a little with them upon this Head of the *Light within*. For if *Every Man* has it (which they assert) then, it is no Peculiarity to the *Quakers*. And yet upon pretence of this *Light* in *Themselves*, they advance *Themselves* above all the rest of Mankind; and Damn All but *Themselves*, as will be shewn.

Therefore their meaning must be, That none but the *Quakers* do follow this *Light*. Which they do suppose, but have yet given no proof of it, more than other *Enthusiasts*; that is, their own saying so, and being very sure of it.

How.

However, I would ask them this Question, *Whether a Man may leave that Light, without knowing that he does so?*

If he may, then all the *Quakers* have left it for ought they *Know*.

If he cannot, then all who leave it, do it *Maliciously*. For I ask again, *Whether a Man can sin, while he follows this Light?* If he can, then that *Light* may lead him *wrong*, and so is not *Infallible*. But if he cannot *sin* while he follows this *Light*; and cannot leave the *Light* without *Knowing* of it (as in the first *Quere*) then can there be no sin of *Ignorance*. Which is contrary to the *Law*, for there Expiations were appointed for sins of *Ignorance*. And it is likewise contrary to the *Gospel*; for *Christ* tells of those who *know not their Masters Will*. They *know not what they do*, said He of those who *Crucify'd Him* (*Luke xxiii. 34.*) *The time shall come* (said He to His Apostles, *John xvi. 2.*) *that whosoever killeth you, shall Think that he doth God service*. And it is said, *2 Thess. 2. 11.* *That they should Believe a Lye*. *Christ* has foretold (*Mat. vi. 23.*) That the *Light* which is in some Men (that is, what they take to be *Light*) is *Darkness*. And if they be so mistaken, *How great is that Darkness!*

But there can be no such *Mistake*, as our *Saviour* supposes, if the *Light within* be *Infallible*; and that *every Man* has it; and that *no Man* can leave it, without *Knowing* of it.

Yet

Yet St. Peter says to the Jews who Crucify'd Christ, *I wot that through Ignorance ye did it*, Acts 3. 17. And St. Paul says, 1 Cor. 2. 8. *That had they known it, they would not have Crucify'd the Lord of Glory.*

There is no doubt but these Jews, who Crucify'd Christ, and St. Paul too while he was a Persecutor, did *Think* that they follow'd their *Light within*. Therefore a Man may think himself in the Right, and be *Mistaken*, which will destroy all the *Quakers* certainty. Yes; a Man may *Think* so, and think very *strongly*. And yet all this may be no more than a *strong Delusion*.

It wou'd make one Merry (were there not too much of *Tragedy* in this Miserable and Destructive Error) to see what pains G. Fox takes to struggle from under this Objection.

He repeats the Professors Objection against him in these words. *The Apostle (Paul) thought to do many things against the Church, and thought he ought to do so, and the Light within did not inform his Conscience.* Great Mystery, p. 224.

To which George Replies in these words, *Did not Christ say that it was hard for him to kick against that that prickt him, and was not that within him that prickt him?*

Here is manifest Perverting of Scripture. For Christ did not say that it was hard to kick against that that prickt him, or that any thing prickt him. The words which Christ spoke were these, *It is hard for thee to kick against the Pricks*, Acts ix. 5. That is, against the Power of Christ; which wou'd

wou'd be too hard for him if he strove against it; as a Man that kicks against *Pricks* or *Goads* of Iron, only hurts himself. But G. F. perverts the Text to make it bear this sense, that the *Pricks* here mention'd, were nothing else but the *Pricks* of St. Paul's own Conscience, or the *Light within* his Conscience, as the *Quakers* love to speak. But whether there was any thing of this in the Case of St. Paul, himself can best tell; who said, *Acts* xxvi. 9. *I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth.* And Chap. xxii. 3, 4. That he was not only fully persuaded, but *Zealous* in the *Persecution* of the *Christians*, -*exceeding mad against them,* Chap. xxvi. 11. Had he then any *Pricks* of Conscience, or of his *Light within* against the Lawfulness of that wherein he was fully persuaded, and *Zealous*? Or cou'd he think verily, that he ought to do such a thing, if he had had but any the least *doubt* or *surmise* against the Lawfulness of it? It will be very hard, when all this is consider'd, to make Sense of the *Quaker* Notion of the *Light within*: Against which this Instance of St. Paul (among many others) stands as an irrefragable proof.

And now I will go on to make good the Particulars of the above Charge.

SECT.

## S E C T. II.

*Of the Quakers making their Soul of the same Person and Substance with God.*

**T**Hou say'st (says G. Fox to his Opponent, *Great Myst.* p. 247.) *Christ doth not Dwell in them Personalty.* Doth not Christ dwell in his Saints, as he is in the Person of the Father, the Substance? Hence he makes the Soul without Beginning or Ending, and Infinite in it self. His Opponent had granted him in these words, p. 90. *There is a kind of Infiniteness in the Soul; but it cannot be Infiniteness in it self.*

Against this G. Fox Disputes, and no Kind of Infiniteness will serve his turn, but *Infiniteness in himself*, which is the Infiniteness of God alone: For He only has Infinity in Himself; as not being given by any other. *Is not the Soul (says G. F.) without Beginning? Hath this a Beginning or Ending? And is it not Infinite in it self, and more than all the World.*

P. 29. Now consider what a Condition these call'd Ministers are in: They say, that which is a Spiritual Substance, is not Infinite in it self, but a Creature. Here he will not let the Soul be a Creature. His proof is in the next words, *That which came out from the Creator, and is in the Hand of the Creator, which brings it up, and to the Creator again, That is Infinite in it self.* I do not meddle with his Philosophy (which is wretched) I only shew you his Opinion, that the  
Soul

*Soul* is not a *Creature*, but *Infinite*, and that *in* it self. Which is making of it *God* in the strictest terms. Will you have any more of it? He makes the *Soul* to become *one Soul* with *God*. *Christ* (says he, p. 91.) brings the *Soul* up into *God*, from whence it came, whereby they come to be *one Soul*. And p. 229. who are come up into the *Bishop Christ*, they are *one Soul*.

It is horrid *Blasphemy* (said *Alexander Ross*) to say—— The *Soul* is a part of *God*. It is not horrid *Blasphemy* (reply'd *G. Fox*, p. 273.) to say the *Soul* is a part of *God*, for it came out of *Him*, and that which came out of *Him*, is of *Him*. *Fox* does not say that the *Soul* came from *God*, that is, that *God* Created it: But that it came of *God*, as a *Part* of *God*, of his *Substance*, *Person*, and *Essence*. And p. 100. Is not this of *God's Being*? Says he. And he Disputes against this Position, That there is not an *Essential In-dwelling* of the *Divine Nature* in *God's People*; and That *God* dwells not in the *Saints* by a *Personal Union*. Or that *Christ's Person* is not in *Man*, which is as much as to say (replies *G. Fox* p. 248.) as if we were not of his *Flesh* and *Bones*, and had not his *Substance*.

Here the *Light within* is not only an *Illumination* or *Inspiration* from *Christ*, but the very *Person* of *Christ*, his *Substance*, his *Flesh* and *Bones*. And he says, p. 207. That *Christ* is not *Distinct* from his *Saints*. That *Christ* is the *Elect*. p. 88. That the *Light within* is *Christ*. p. 310. That they who are of the *Faith*, are the *Flesh* of *Christ*, the *Flesh* of *Him* who Suffered. But this will come under a following Head, there-

therefore, for the present we dismiss it. Only I will tell you before I go, Mr. Penn's Excuse for G. Fox in all these particulars. He lays it upon George's extreme Ignorance. That when he said the Soul was Equal with

*The Invalidity of John Faldo's Vindication, &c. 1673. P. 353.*

God, by Equality he meant only Unity. And that when he call'd the Soul Infinite, he did not mean Infinite, but something that is not finite, or which comes to an End: And that when he said the Soul was without Beginning, and a Part of God, he did not mean the Soul, but the Breath of God, &c. He says that George observ'd no nicety of Expression, and finds great fault with those who make ill use of his plain and vulgar Phrases.

An indifferent Man would rather have said *Ne futor ultra crepidam*—— That this Fox shoud rather have kept to his Original Trade, than to set up for Interpreting the Scripture before he had learn'd to speak Sense, or write English!

A defect in which is a strange excuse for Infallibility.

But it is just with God thus to detect such Wicked and Blasphemous Pretences, to all who are not resolv'd to shut their Eyes.

For will any one believe that that Spirit which cou'd dictate an Infallible Knowledge of the Scriptures, and of all Persons and Things (as G. F. &c. pretended) cou'd not have enabl'd these Men to speak common sense, or to understand plain English words!

But

But there is worse than this. For when those whom *G. F.* oppos'd, spoke *Properly*, and according to the true sense of words, *G. F.* mistaking them (as Mr. Penn wou'd have it) *Boldly* and *Impudently* accus'd them of *Error* and *Blasphemy* for speaking the *Truth*.

Now if *G. F.* neither understood the words he spoke himself, nor what others spoke; what sort of *Infallibility* was here! Will *Infallibility* charge others with *Error*, who speak *Truth*, and express it *Properly*, because *Infallibility* wants *Sense* to understand the true use of Words!

But the truth is, ~~an~~ this was a *Bewildring* of *G. F.*'s *poor understanding*, and not to be charg'd only (as Mr. Penn's over-Charity do's) upon his *Plain and Vulgar Phrases*. For in both the Instances of the *Soul's Infinity* and *Equality* with God, the Distinctions were plainly given to *G. F.* what sort of *Infinity* and *Equality* was allow'd to the *Soul*, and he expressly disputes against such *Distinctions*, and rejects any *Limited* Sense of the *Soul's Infinity* and *Equality* with God; but will have it *Infinite* in it self, and no *Lesser* kind of *Infiniteness*, which was allow'd him: And as to *Equality* with God (which comes after to be consider'd) you will see plainly, that he wou'd not accept of being *Equal* to God in *Quality* (which was unreasonably granted by his Opponent) but excepting against that Limitation, he asserts himself to be *Equal* to God not only in *Quality*, but in *Equality*, in *Equality* it self, as his Disciple *Hemgil* enforces it.

And



And this must proceed (past help of Mr. Penn, and all the World) either from a most *Impious Blasphemy*, or such an immoderate degree of *Dullness*, and lack of *Understanding* as cou'd not befall any thing in *Humane Shape*, much less, any one who pretended to *Divine Inspiration*, and proudly to *Decry*, and *Damn* all the World since the *Apostles*!

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### S E C T. III.

*Of the Quakers aspiring to an Equality with God.*

**T**His in effect is prov'd already. But more expressly, and in very terms.

1. *G. Fox's Adversary* (*Gr. Myst.* p. 282.) yields to him, tho' very unreasonably, that we may be *Perfect as God* in *Quality*, but not in *Equality*. Against this *G. Fox* Disputes; and endeavours to prove that they (the *Quakers*) are *Perfect as God*; not only in *Quality*, but in *Equality*; for *Christ* (says he) *makes no Distinction in his words, but saith, Be ye Perfect even as your Heavenly Father is* — And, as he is, so are we, and that which is *Perfect as he is Perfect*, is in *Equality with the same*. And in his *Sabbath's Errand*, p. 8. he saith, *He that hath the same Spirit that raised up Jesus from the Dead, is Equal with God.*

C

He

Great Mystery, p. 248. He Accuses Christopher Wade because he deny'd Equality with the Father, and says, All that have the Son and the Holy Ghost, have that which is Equal in Power and Glory with the Father; and this all the Quakers say they have.

The Renowned Francis Howgil, is yet more Express in this Blasphemy, if more can be. The first thing thy Dark Mind stumbles at (says he to his Opponent Edward Dodo) is, that some have said, that they that

His Works in Folio, Reprinted 1676. Emended, The Dawnings of the Gospel-Day, p. 232.

have the Spirit of God, are Equal with God. He that hath the Spirit of God, is in that which is Equal—— And he that is joyned to the Lord, is one Spirit, there is Unity, and the Unity stands in Equality it self. Thus he, and lest you should think too little of the word Equality, he gives it you with an Emphasis. Equality it self—— But he seems to come into a calmer mood, a few lines after, and says, There is Equality in Nature, tho' not in Stature. But instead of bringing him off, this sets him deeper in the Mire. For, first, it is Nonsense, for whatever is Equal to God in Nature, must be so likewise in Stature, since his Nature is Infinite. And, for that Reason, secondly, making us Equal to God in Nature, is the highest Equality, it is indeed Equality it self. Which Expression Howgil repeats twice in the distance of three lines, that he might be sure of it.

For

For more Quotations of this sort, I refer the Reader to a Book of Rob. Gordon's, Entitled, *Christianity Vindicated*, &c. Printed in London, A. D. 1671. where p. 33. you have the following sayings of the Quakers, viz.

*The Light, the Seed within, is Christ, then I am he that speaketh; then Hosanna: The Son is equal with the Father, I witness the Son in me, so I witness Equality with the Father: The Light in me is Christ, Christ is the Word by which the World was made, then, it was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this Propbet G. F. as is said by S. E. in his Paper Entitled, The Quakers Challenge, p. 6. Christ is the Way, the Truth, and the Life; Christ is in me, and must not he say where he is, I am the Way, the Truth, and the Life? He that bath the same Spirit that raised up Jesus from the Dead, is Equal with God: Jesus Christ the Mystery passed before, the same Spirit takes upon it the same seed, where it is manifested; as it is mentioned in G. Fox's Book Entitled, Saul's Errand to Damascus, p. 7. 8.*

2. Having thus shewn the Quotations of the Quakers, out of their Printed Books.

I will now farther prove my Charge, even in Legal Form against him, by Evidence upon Oath, which you will find in a Book Printed 1653. Entitled, *A Brief Relation of the Irreligion of the Northern Quakers*, &c. there p. 2. and 3. you have the Account how George Fox did avow himself over and over to be Equal with God: being ask'd by Dr. Marshall, in the Presence

sence of Mr. Sawro, Coll. Tell, and Coll. Wilest, Justices of the Peace in the County of Lancashire, at a Private Sessions in the Town of Lancaster, whether or no he was Equal with God, as he had before that time been heard to affirm: His Answer was this, I am Equal with God.

This Blasphemy hath been attested upon Oath, by the aforesaid Dr. Marshal, and Mr. Altam School-Master of Lancaster, before the Justices at the last Session, held at Appleby, the 8th of January 1652. and before Judge Puleston at the last Assizes held at Lancaster, the 18th of March, 1652.

Thus that Account, which was Printed soon after the said Assizes: At the same Assizes, it was prov'd against this Fox, that he had avowed himself to be the Christ, the Way, the Truth, and the Life (Witnessed by George Bickett and Isaac Bourn) That he was the Judge of the World, (Witnesses, George Bickett, Adam Sands, Nathanael Atkinson) yea the Eternal Judge of the World, (George Bickett Witness;) and Mr Sawro, a Justice of Peace, told the Judge, in the open Court, that he could produce many more who could Witness that G. Fox had affirm'd himself to be the Christ, &c. But the Witnesses produc'd were thought sufficient at that time. In the above Account, p. 3. it is likewise Witnessed, that James Paylor affirm'd, That he was as Holy, Just and Good, as God himself; and that James Milner in the County of Lancashire, profess'd himself to be God and Christ. Witnesses, Thomas Shaw, Gerard Shaw, George Inman.

These

These Monstrous Blasphemies occasioned a Petition from the Gentlemen of that County, to the then Council of State. Which being short, I give you *Verbatim* as follows. To the Right Honourable the Council of State. The Humble Petition of several Gentlemen; Justices of Peace, Ministers of the Gospel, and People, within the County of Lancaster, whose Names are Subscribed,

Sheweth,

That George Fox, and James Naylor are Persons Disaffected to Religion, and the wholesome Laws of this Nation; and that since their coming into this Country, have Broach'd Opinions tending to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God: And have drawn much People after them: Many whereof (Men, Women, and little Children) at their Meetings, are strangely wrought upon in their Bodies, and brought to Fall, Foam at the Mouth, Roar, and swell in their Bellies. And that some of them affirm themselves to be Equal with God, contrary to the late Act, as hath been attested at a late Quarter-Sessions holden at Lancaster in October last past; and since that time, acknowledged before many Witnesses; besides many Dangerous Opinions, and Damnable Heresies, as appears by a Schedule hereunto annexed, with the Names of the Witnesses Subscribed.

May it therefore please your Honours, upon the Consideration of the Premises, to provide (as

*your Wisdoms shall think fit) that some speedy course may be taken for the speedy suppressing of these Evils.*

*And your Petitioners, &c.*

The Schedule annexed was as follows.

1. *George For Profess'd and Avow'd, That he was Equal with God.*
2. *He Profess'd himself to be the Eternal Judge of the World.*
3. *He said that he was the Judge of the World.*
4. *He said, whosoever took a place in Scripture, and made a Sermon of it, and from it, was a Conjuror, and his Preaching was Conjururation.*
5. *He said that the Scripture was Carnal.*

*James Milner, a Follower of the said For, professeth himself to be God and Christ; and gives out Prophecies,*

1. *That the Day of Judgment shall be the 15th day of November.*
2. *That there shall never Judge set at Lancaster again.*
3. *That he must ere long shake the Foundations of the Great Synagogue, meaning the Parliament.*

*Leonard Fell professeth that Christ had never any Body but His Church.*

*Richard Huberthorn wrote that Christ coming in the Flesh, was but a Figure.*

This was the Schedule. And G. Fox wrote an *Answer* to this Petition, and to every particular in the Schedule; which he Entituled, *Saul's Errand*

*Errand to Damascus*, &c. Printed 1693. wherein he inserts the said *Petition* and *Schedule*, out of which I have Transcrib'd them.

And I have done it, *First*, to give the Readers, who are Strangers to the Proceedings of the *Quakers*, a clearer view of them.

Secondly, To Invite all that are Curious to Read that *Answer of Fox's Saul's Errand*, &c. because there is none can Imagine but that *Fox*, having produc'd so particular a Charge of Gross and Abominable Blasphemies against himself, and Partners, did it on purpose, that he might the more exactly, and in terms most *Express* and *Plain*, Renounce and Disown them.

And every Reader will judge it Reasonable to conclude *Fox* and the *Foxonians* absolutely Guilty of every part of this Charge, which they refuse, in this their *Vindication*, thus *Plainly* and *Expressly* to Disclaim: Or where they *Dodge*, and *Shift*, and will not give a *Direct* and *Categorical* Answer. Because no *Innocent* Person wou'd desire to wave his Denial of so Foul an *Imputation* laid upon him: But, on the contrary, wou'd, with the greatest Earnestness, press to be Heard; and wou'd Purge himself, in the *Plainest* and *Fullest* Terms he cou'd devise; and wou'd believe that every one wou'd think him *Guilty*, wou'd give every one leave to believe him *Guilty*, if he gave any *Dubious*, or *Foreign* Answers. For who will not think him *Guilty*, who cannot be brought to Plead *not Guilty*.

But such is the Case of *Fox* in his *Saul's Errand*, above-mentioned; He does not Plainly deny, no, not any one of the particulars Charg'd upon him, or his Followers, in the *Petition and Schedule*, which he Inserts. Nay, he downright owns, and justifies the greatest part of them. As their Preter-natural *Convulsions* and *Quakings*, *Foamings*, and *swelling of their Bellies*, which seiz'd them at their *Meetings*, even little *Children*, who cou'd not *Counterfeit*: and therefore was, no doubt, plain *Possession*; but whether of a *Divine* or *Diabolical Spirit*, will be hereafter consider'd. The matter of Fact *Fox* owns, p. 5. and Vindicates it by the *Ecstasies* Recorded of the *Holy Prophets* of Old. But none of these ever seiz'd little *Children*. But the *Lapland Possessions* have, in those who are given up to the Power of the *Devil*, of which there are frequent Examples, in our own Countries, besides these of the *Quakers*.

*Fox* likewise owns the Indictment laid in the *Schedule* against *James Milner*, and justifies him, tho' he cannot deny the Fact. As for *James Milner* (says he, p. 9.) *tho' his Mind did Run out from his Condition, and from minding that Light of God which is in him, whereby the World takes occasion to speak against the Truth, and many Friends stumble at it; yet there is a Pure Seed in him.*

This *Pure Seed* is what the *Quakers* mean by the *Light within*. And which they make to be *God and Christ*: and therefore take the Name

of



of *God* and *Christ* to themselves, because of *God's* thus supposed Dwelling in them.

But by this Rule, every Man must be *God*, and *Equal* to *God*, as well as a *Quaker*, because the *Quakers* say, that *This Light* is in every Man that cometh into the World.

But every Man does not follow this *Light*. No more did *James Milner*, or *James Naylor* before-mentioned. And how shall we then know that *George Fox* did, or any other *Quaker*?

What is now become of their Pretence to a *sinless* Condition, and to *Perfection*, *Equal* even to the *Perfection* of *God Himself*!

*Milner* pretended to it. They all pretend to it. And they have it all alike.

#### S E C T. IV.

##### *The Quakers Pretence to a Sinless Perfection.*

**A**fter having shew'd the *Quakers* Claim to an *Equality* with *God*, to be *Part* of *Him*, of one *Soul*, *Being*, *Essence*, and *Person* with *Him*, it may seem a going backward, and proving less, to say that they pretend to a *sinless* *Perfection*. For the *Blessed Angels* are free from *sin*; yet Infinitely short of being *Equal* to *God*. But because our *Modern Quakers* are abated some-

somewhat from the loud *Blasphemies* to which they at first pretended : And now (*Modest Men!*) are content to sit down, *Equal* only to *Angels* and *Apostles*, to be free from *sin*, *Perfect*, and *Infallible* as they ; I will therefore let the Reader see their Pretences to this sort of *Perfection*.

I have before Quoted Mr. Penn upbraiding the Church of England as Opposers of *Perfection*, and Ridiculing us for confessing our selves *sinners*, and imploring God's Mercy. Now hear G.F. in his *Gr. Myst.* p. 101. *It is the Doctrine of Devils that Preacheth that Men shall have sin, and be in a Warfare so long as they be on Earth. They that pretend coming to God and Christ out of Perfection, they be in the Error.* p. 111. *All who come to Christ, they come to Perfection——* p. 231. *They attain to Perfection in the Life of God.* p. 271. *For who are Sanctified, have Perfect Unity, Perfect Knowledge, Perfect Holiness.* p. 281. *The Life of the Saints is Christ, not sinful at all.*

William Shewen (a great Quaker Preacher) in his *Treatise concerning Thoughts and Imaginations*, Printed 1684. p. 25. Represents a Quaker, as *Meeker than Moses, Stronger than Samson, Wiser than Solomon, and more Patient than Job.* Nay farther, *Harmless and Innocent as Christ was.* And their Great Scribe, Thomas Ellwood, in his *Answer to George Keith's Narrative*, A. D. 1696. p. 202. takes upon him to justify George Whitehead for denying, *That there is continual need of Repentance*, upon this Ground, that the Quakers are free from all *sin*, and therefore have not continual need of Repentance. And Edward Borroughs

*roughs* (the mighty *Pillar* of the *Quakers*, next to the Old *Fox*) Determines positively, p. 32. of his Works Printed 1672. That *God doth not accept of any, where there is any Failing, or who doth not fulfil the Law, and doth not answer every Demand of Justice.*

I cou'd heap up many more Quotations to the same purpose. But these will suffice till answered. And I wou'd not Cloy the Reader: Therefore I go on to the next Head, to shew that the *Quakers* do not only pretend to a *sinless Innocency*, but to the same Degree of *Inspiration*, and *Immediate Revelation* as was given to the *Holy Prophets* and *Apostles*.

## S E C T. V.

*Concerning the Quakers Pretence to Immediate Revelation, Equal to what was given to the Pen-Men of the Holy Scriptures.*

**B**Efore I produce any Quotations upon this Head, let us fix the meaning of *Immediate Revelation* in this place, because they use great Fallacy about it; sometimes (when sore distressed for Proofs of such *Revelation*) they pretend to mean more by it, than the *Ordinary Influences* of the *Holy Spirit*, which all *Good Men* do Experiment, in their several Degrees. And these, in some Sense, may be call'd *Revelations*,

*lations*, and *Immediate* too, as coming *Immediately*, that is *Directly* from the *Holy Spirit* into our Hearts, as the *Sun*, by its *Rays*, shines upon the *Earth*.

But the *Holy Prophets* and *Apostles* had *Revelations* of a much higher *Degree* than this, viz. To fore-tel things to come, to work *Miracles*, to go with particular *Messengers* from God, as *Moses* was sent to *Pharaoh*; *Abraham* commanded to Sacrifice *Isaac*, and the like *Immediate Commands*; which came not to them by *Reading*, or *Meditation*, or any Human Means, but *Immediately* from God.

And to this *George Fox* pretended, even to *outward Visions* and *Revelations*, (as in his *Blessphemous Journal*) particularly, upon a *High Mountain* in *Yorkshire*, where he tells of his *Receiving* his *Commission* to *Preach*; and by an *outward Vision* then shown to him, directed to go particularly to the *North*, with the vast *Multitudes* to be *Converted* by him then *Visibly* appearing before his *Eyes*. And this *Mr. Penn* sets out in great *Pomp*, p. 29. of his *Preface* to *Fox's Journal*, which I shall have occasion to mention more fully hereafter. As likewise p. 83. of the *Journal*, where *Fox* does plainly distinguish betwixt the *Ordinary Experiences* of the *Inward Operations* of the *Spirit* of God upon our Hearts; and the being sent *Immediately* from God, with such a *Message* as the *Prophets* and *Apostles* had; And which he avers that he had. . . One of them (i. e. of the *Professors*, as they call their *Opponents*, says he) told me, he cou'd speak his *Experiences* as well as

as I, but I told him, Experience was one thing : But to go with a Message, and to have a Word from the Lord, as the Prophets and Apostles had and did, and as I had done to them, this was another thing : And therefore I put it to them again, could any of them say, he had ever had a Command or Word from the Lord immediately at any time ? These are his words. And shew plainly what he meant by *Immediate Revelation*, and how it distinguished him from the Professors, who cou'd boast only of their *Inward Experiences*, but had no *Outward Revelations* as he had. And he vouches this, by a Company of *Vile and Senseless Pirates*, to which he pretends in his *Journal*, That he might in nothing come behind the Holy Prophets and Apostles, to whom he compar'd and Equal'd himself !

And now having gain'd what he meant by *Revelation*, and *Immediate Revelation*, I will shew you that he attributes it not only to his own *Worthiness*, but to the *Quakers* in general. They are (says he, in his *Great Mystery*, p. 242.) in the same Power, Understanding, Knowledge, and *Immediate Revelation* from Heaven, that the Apostles were in.

Are not ye (says he to the Professors, p. 241.) in the *Presumption*, and *Usurpt Authority* to Preach or to Teach, that have not the *Immediate Revelation*, as the Apostles had ? p. 213. Thou canst not know the Scriptures, but by the same *Witness* of the Spirit the Prophets and Apostles had.

They

*They (the Quakers p. 97.) Witness Immediate Revelation, They are come to that the Apostles was in, the Spirit of Christ, the Spirit of God, they Witness Immediate Revelation. p. 153. But the rest of the World, have never heard the Voice of God, nor the Voice of Christ, and have not the same Infal-  
lible Spirit as the Apostles had, and no Imme-  
diate Revelation nor Inspiration as they had. p.  
321. Revelation is now witnessed in our Days, as  
it was in the Apostles; but not amongst you, who  
have inwardly Ravened from the Spirit of God,  
which have Apostatized from the Apostles— And  
so you be in the Diabolical Devilish, that expects  
not that now, which was in the Days of the Apostles.*

*G. F.'s Answer to  
the Westmorland Pe-  
tition, p. 30. Truth's  
Defence. G. F. and  
R. H. p. 2. 89. 204.*

*If ever you own the Prophets,  
Christ, and the Apostles, you  
will own our Writings, which  
are given forth by the same  
Spirit and Power.*

*You may as well Condemn  
the Scriptures to the Fire, as our Quaries. Our  
giving forth Papers, and Printed Books, it is from  
the Immediate Eternal Spirit of God.*

*You are now answered from the Mouth of the  
Lord.*

*Of their stiling their own Writings, The  
Word of the Lord, and denying it to the Holy  
Scriptures, you will see farther Sect. 7. Concern-  
ing the Authority of the Holy Scriptures.*

SECT.

## S E C T. VI.

*Concerning the Quakers* INFALLIBILITY.

THIS *Section* may seem needless, as being included in the former. For who pretend to an *Equality* with *God*, to the same *Immediate Revelation* which *Christ*, the *Prophets*, and *Apostles* had, must needs be *Infallible*. But I conceive it will be worth the Readers while to see how they Branch it, and Descend to particular Marks and Instances of their *Infallibility*. This *Section* therefore is like opening the *Jugler's Box*—— And you may expect to see *Rarities*!

This their *Infallibility* was *Palm'd* upon them by the *Church* of *Rome*. Of which they were so greedy, that they swallow'd it down by whole-sale; and wou'd have none of those Cautions, with which the *Church* of *Rome* us'd to Defend themselves, or else forget them, in their Haste, and in their *Honey-Month* while they were *New-fangl'd*. Thus, while the *Church* of *Rome* plac'd their *Infallibility* only in their *Church*, or at most in the *Pope* alone, as the *Head* of it; the *Quakers* set up for it, *All, and every one of them*! There was an *Infallibility* for you! The *Church* of *Rome* had cunning *Hiding-Places*, and if you attack'd the *Infallibility* of their *Church*, they wou'd not tell you what they meant by their *Church*, nor where to find their

their *Infallibility*: Some wou'd make you believe that it was in the *Pope*, as *Head of the Church*, and only Successor of *Peter*, to whom the Promises, *Super hanc Petram*, and *Tu es Petrus*, were made. But then some distinguished, and said, not in the *Pope* alone, nor *always*, but only when he was in *Cathedra*; and some said that was with his *Conclave*; others said no; but only with a *General Council*. Again some plac'd the *Infallibility* in the *Council* above the *Pope*; others in the *Pope* above the *Council*; others in *neither* of them *asunder*, but only in *both together*: And lastly, some will have it none of all these ways, but say it is only to be look'd, for in the *Diffusive Body* of the *Church*. And then as to the *Infallibility* it self, some tell us that it relates to *Manners* as well as *Faith*; and to *Practice* as well as *Theory*: Others will by no means admit of that; but confine it wholly to matters of *Faith*: And then it will be a long Dispute what shall be adjudg'd a *Matter of Faith*, and what not, but only as *Relating to Faith*.

These are long and intricate *Mazes*; and it requires no little Skill to be able to follow them through all these various Subterfuges.

But the *Simplicity* of our *Quakers* has depriv'd them of every one of these Helps. For as they place *Infallibility* in every single *Quaker*; so they confine it not to matters of *Faith*, but extend it to all *Persons* and *Things*. To know all *Mens Hearts*, and all *Things* in the *World*, by their *inward Light*, without being told by any.



I am sure, by this time, the Reader is impatient to come to the Proof, to see if it be possible for Men to be possess'd with such an incredible degree of *Enthusiasm*. And I am willing to begin, that I may no longer lie under the suspicion of *Imposing* unjustly; or, at least, of *Aggravating* any thing against them.

II. G. Fox says plainly, *Gr. Myst.* p. 89. That they can discern who are Saints, who are Devils, and who Apostates, without speaking ever a word. Ibid. p. 5. That they have the Word of God, Christ which is Eternal and Infalible in their Heart, to judge Persons and Things.

Thou (says he to his Opponent, p. 96.) not being Infalible, thou art not in the Spirit, and so art not a Minister, and art not able to judge of Powers that is not Infalible, nor Magistrates, nor Kingdoms, nor Churches.

Now which of the Quakers is it who have this Spirit, to judge thus Infalibly of Persons and Things, of Powers, Magistrates, Kingdoms, and Churches? And to discern Mens Hearts, who are Saints and who Apostates, and that without being told by any, as G. F. expresses it, without speaking ever a word?

This is told us in p. 7. of Edward Burrough's Epistle to the Reader of G. F's *Gr. Mystery*, where he says, that this Infalible Spirit was given. To us (says he) every one of us in particular — And this Light gave us to discern between Truth and Error, between every false and right way, and it Perfectly discover'd to us the true state of All Things.

D

"Thou

" Thou say'st (*says Fox to his Opponent*, p.  
 " 107.) that the Holiest Man is not able to  
 " give an *Infallible* Character of another Man;  
 " Hast thou not in this discover'd thy self to  
 " be no Minister of Christ, or of the Spirit,  
 " who cannot give an *Infallible* Character of  
 " another Man? how canst thou Minister to his  
 " Condition? How canst thou see where he is?  
 " How canst thou see them that be turned  
 " from the Darkeness, and that be in the Dark-  
 " ness, and distinguish the one from the other,  
 " and an Holy Man from an Unholy Man, that  
 " canst not give an *Infallible* Character of any  
 " Mans Estate?

*And* p. 94. " Have ye given your selves a  
 " Name of the Church of Christ, and is there  
 " not a Spirit of discerning among you? Have  
 " ye not manifested here that ye are *Harlotted*  
 " from the Church of Christ the Apostles were  
 " of? And how can ye Minister or Teach Peo-  
 " ple, if ye do not discern their states, how  
 " they stand before God? How can you com-  
 " mend your selves to every Mans Conscience  
 " in God's sight? how can ye present the Souls  
 " of Men to God, and see not their states how  
 " they are in his sight? How come ye to have  
 " Fellowship in the Spirit? How can you or  
 " any Minister to the state and condition that  
 " People be in, and see where they are, and  
 " doth not see how they stand in God's sight?

Here the *Quakers* have Excluded all from  
 the Church of Christ, from having any *Fellow-  
 ship in the Spirit*, who have not this *Infallible* Spi-  
 rit of discerning every Mans Heart.

And

And it is evident (as I will shew presently) that they did not discern *George Keith*, *Francis Bugg*, and many others, whom, for many years they own'd as true *Quakers*, and some of them as *Ministers* among them, and boasted a long time in their Gifts, and thought them to be Principal Pillars among them, whom now they vilifie as *Wicked Apostates*: And therefore, by their own Argument, all the *Quakers* are *Hare-lotted* from the *Church of Christ*, and have no Fellowship in the Spirit, because none of them had this Spirit of Discerning.

Pag. 33. "He that is not Infallible in his Council, and Judgment and Advice, is not he in Error? And are they *Ministers of Christ* that are Fallible?"

Pag. 105. *G. Fox*. condemns all Protestant Churches, as well as the Church of Rome, for want of this Infallible Spirit, which the *Quakers* ascribe only to themselves. These are his words.

We says he (the Pope) and you (the Protestants, whom he calls Professors) are Apostatized from the Infallible Spirit that the Apostles was in, in which we are come — For who witness these Conditions that they were in that gave forth the Scriptures, they witness Infallibility, an Infallible Spirit, which is now Possessed and Witnessed among those called Quakers, Glory to the Highest for ever.

III. This is dreadfully Astonishing! But I was much more surpriz'd to find the otherwise ingenious *William Penn* laugh at his Adversary for not being Infallible.

D 2

There

There was an Anonymous Book wrote against the *Quakers*, call'd, *Controversy Ended*; to this Mr. Penn Reply'd in a Sheet of Large Paper in Print, which he Entitled, *A Winding-Sheet for Controversy Ended*, which bears Date the 16 of the 12th Month, 1672. In the first page, he catches up the Author (whom he calls *Henry Hedworth*) for saying that he had been mistaken in the good Opinion he had before of Mr. Penn's Judgment and Conscience. *How can he chuse* (says Mr. Penn) *who denies Infallibility? But if mistaken before, why not in the Quakers now? And so ad Infinitum, being so Fallible.* And p. 3. *Self.* 2. he vindicates what *George Fox* had asserted of the *Quakers Infallibility*; for having Repeated these words of G. Fox's (which were put as an Objection against him) *How can ye be Ministers of the Spirit, and not be Infallible? And how can they but Delude the People, who are not Infallible?* He makes this Reply, *I Answer* (says he) *G. F's words stand immovable for ever.* And he gives this strange Reason to support himself and G. F. For, says he, *He that is a Minister of the Spirit, is Infallibly so: And in that Ministry, is Infallible; otherwise the Spirit's Ministry is Fallible.* Which is such a Consequence as this, that if any Man, who is lighted by the Sun, stumble, or miss his way, the fault is in the Sun, which shew'd him a *False Light*. What else can be the meaning of that saying, that if a *Minister* be not *Infallible*, then the *Ministry of the Spirit is Fallible*? To make God himself *Fallible*, rather than we shou'd not be *Infallible*!

But

But he comes quite off of this again in the next Page and Section. And this, says he, *Roundly checks his* (Henry Hedworth, his Opponent) *saying, That I bestow'd 32 pages to prove George Fox's Spirit to be Infallible; For that belongs simply to God alone, and then those that are led by it, which was my Question, and in which sense, He is, and all such Persons are Infallible, as he himself confesseth, p. 27. And if he fool'd himself by any other Belief of us before, let him look to that.*

Here Henry Hedworth is made *Infallible* too! Whom, in this same *Winding-Sheet*, he calls a very *Night-Bird*, and *Vagrant*, *Bursten'd with Folly and Revenge*, a *Busie-Body*, *Cavelling*, *Conceited*, *Proud*, *Wrathful*, *Equivocating*, *Slandering*, *Cowardly Man*, &c. all which Epithets, and all the rest which the *Quakers* so Liberally bestow upon their Adversaries; may, by this Rule, belong to *George Fox*, or any other *Infallible Quaker*.

Nay, the *Devil* himself is *Infallible*, at this rate, for he has his *Knowledge*, as well as *Being* from God; *Knowledge* is *Light*: And if that *Knowledge* which comes from God be *Infallible*, then while the *Devil* follows that *Light* or *Knowledge*, he must be *Infallible*: And if this be all the *Infallibility* which the *Quakers* ascribe to themselves, it distinguishes them not from *Wicked Men* or *Devils*.

But, sure, *George Fox* meant something more by it, when by it, he distinguish'd the *Quakers* from all other sorts of Men; and ascrib'd to them an *Infallible Discerning Spirit*, to know

the Hearts of Men, *without speaking ever a word.*

Of which I wish Mr. Penn wou'd afford us, I will not say an *Infallible*, but an *Intelligible* Comment; for I protest, I say not this out of any Obstinacy or Perverse Temper, but to be able to apprehend, if possible, what these Men wou'd be at: For they turn and wind this *Infallibility* of theirs at such a rate, that no Man can (I am sure I cannot) know what they mean by it. Sometimes it makes them as *Infallible* as the *Apostles*, nay, as *Christ Himself*. But at other times, when they are press'd, they bring down this *Infallibility* to mean nothing in the World that does distinguish them from other Men: Tho' it was upon the pretence of this, that they did separate themselves from the *Church*, and from all other Men: For they said that they ought not to be *Subject* to, nor had need to be *Guided* by any *Church*, who had an *Infallible Guide* within their own Breasts; that is, each *Particular Person* for himself, as before is told.

But this pretence is now exploded by the *Separate Quakers*; and Explain'd, at some turns, by the others, as above by Mr. Penn, to mean *just nothing*; that is, nothing which differences them from other Men; or any thing New, or other than what all Mankind have ever acknowledg'd, to wit, That every Man's *Reason, Knowledge, Conscience, Light within*, or by whatever other Name or Names you may express it, was given him by God; and so is an *Inspiration* or *Breathing* of *His* in-

to

to our Soul. But this will, no more prove it to be *Infallible*, or sufficient of it self to bring us to *Heaven*, than it will follow that Man cannot die, because God breathes into him the Breath of *Life*; or that he is *Omnipotent*, because his *Strength* comes from God. *Omniscience* and *Infallibility* is as much God's Attribute as *Omnipotence*: And the *Strength* which God has given to our *Bodies* is as sufficient to climb up to the *Skies*, as the *Wisdom* or *Light* which He has given to our *Souls* was sufficient of it self to have found out the Redemption of Lost Man, by the *Incarnation*, and *Satisfaction* of *Christ* to God's *Justice* for our Sins; or if found out, to have paid that Price, and to have accomplish'd that whole wonderful *Oeconomy* of our *Salvation*, by our own Abilities: So very *Insufficient* is the *Light within us*, even tho' follow'd to the utmost, by its own strength, to carry us to Heaven! And therefore the *Quakers* Preaching up the *Sufficiency* of the *Light within* (as all of them but the *Separatists* do) is not only highly Derogatory to the *Satisfaction* paid by *Christ* for our sins: But it is *Blasphemous*, in ascribing to our selves a Power sufficient to work out our own *Salvation*; whereas no *Wisdom*, less than *Infinite*, cou'd have found out the *Means*, nor Power less than *Infinite*, cou'd have *Effected* our *Salvation*. And tho' we are Commanded, *Phil. ii. 12.* to work out our own *Salvation*, that is, to perform the Conditions which are requir'd on our Part; That does not make the *Light within* the *Efficient Cause* of our *Salvation*, or give

it any Title to *Infallibility*, more than *ver. 13.* of the 4th Chap. in the same *Epistle*, can Entitle us to *Omnipotence*, because St. Paul says there, *I can do all things.*

IV. But if any cou'd pretend to *Infallibility* from the Countenance of some *Texts* in *Scripture*, they will be found to have the best Title to whom the *Quakers* wou'd most unwillingly grant it. For it is written, *Prov. xvi. 10. A Divine Sentence is in the Lips of the King, and his Mouth Transgresseth not in Judgment.* If either *Pope* or *Quaker* cou'd shew such a *Text* for either of their *Infallibilities*, we shou'd never have done with them.

I fancies I hear *George Whitehead* answering of this *Text* thus: That *Kings Lips* and their *Mouths* were only made *Infallible* by this: But that they might *Transgress* in their *Hearts*, and with their *Hands*, and make *Signs* with *Head, Eyes, or Feet*, for *Unrighteous Judgments*, or *Subscribe*, tho' not *Dictate* wicked *Decrees*.

If he think that this is making too bold with him, I learn'd it from himself in his Sheet call'd, *A Charitable Essay*, Printed in Answer to *Fr. Bugg's New Rome Unmask'd*; there, p. 6. he Answers the before-mentioned Quotations out of *G. Fox*, that they (the *Quakers*) cou'd discern who were *Saints*, and who *Apostates*, *without speaking ever a word*, and he puts it off Ingeniously thus, That they cou'd discern it by their *Lofty Looks, Wanton and Scornful Eyes, Envious and Fallen Countenances.* And so, *without speaking ever a word.*  
What!



What! Do you think that the *Quakers Infallibility* is limited to *speaking* only? they can make an *Infallible Judgment* of Men's *Hearts*, and tell who are *Saints* and who *Devils*, by very *Winks* and *Glances*! But if *Envious* and *Fallen Countenances* be such sure Marks of *Devils*, I would advise some *Friends* to go to the *Dancing-School*, and learn a more *Gentile* and *Graceful Mien*: For it wou'd be a sad thing to be made a *Devil* of, for *scrouling* down ones *Head*, or their *Hat* hanging over their *Eyes*!

Therefore, *George*; Hold up thy *Face* and look like a *Man*! Come, be *Brisk*, and tell me, by *Yea* and by *Nay*, is not this very hard *Fishing for Infallibility*? Thou, and thy *God-father Fox* can know a *Saint* from a *Devil*, without *speaking*, but not without a little *Mincing* and *Prinking*; if *Thee* but once see him *Peep*, or *Trip* it through the *Floor* a turn or two, *Thou* couldst spy the *Cloven Foot* presently.

Alas! poor *George*! Is the *Infallible Quaker* dwindled down to a meer *Gypsie*, or *Paltry Fortune-Teller*, to nothing but a little *Skill in Physiognomy*!

Ah! *George*! What a blessed *Spirit* wouldst *Thee* have thought *Satan*, if *Thee* hadst seen him, when he was *Transform'd* into an *Angel of Light*!

*Thou* hast seen him, *George*, so *Transform'd*, and hast so mistaken him.

But smaller *Fuglers*-than he, can easily deceive these *Infallible Physiognomists*.

V. In

V. In the very Dawning of the Quaker Light, when their *Infallibility* was spick and span new, before those Miserable Flaws which have been since Discover'd in it, in the Year 1655. the very Year after *Quakerism* came first to *London*, there happend a Notorious Detection of *George Whitehead's* Infallibility by Signs and Faces, as well as of *George Fox*, without speaking ever a word.

For so it fell out, that a Precious Brother, one *Christopher Atkinson*, who wrote, *The Sword of the Lord drawn*, &c. a terrible Book! to cut down *Kingdoms* and *Churches* and *Nations* before the *Quakers*: It was he who, by his powerful Preaching, Converted *John Gilpin*, (hereafter mentioned) to be a *Quaker*, whom the Devil possessed as soon as he had done (which you will see presently from his own account of it.) This *Christopher Atkinson* was a *Quaker* of great Renown, in those their early days, an *Apostle*, *Preacher*, and *Writer* for their Cause; and mightily confirmed their *Churches*: Yet so it fell out (because the Devil wou'd have it) that he, even this same bright *Lamp*, being in Prison in *Norwich*, for the New Faith in the *Infallible Light*, prov'd Carnally *Fallible* in *Darkness* with a *Dear Sister*, the Maid of *Thomas Symons*, who was likewise one of the *Infallible*.

Now these put so good a Face upon the Matter, that neither by their *Lofty Looks*, *Wanton* and *Scornful Eyes*, *Envious* and *Fallen Countenances*, were they discover'd.

Nay,

Nay, tho' there was some suspicion of it, and, as *R. Hubberthorne* tells some other *Infal-  
lible Friends*, *J. N. F. H.* and *E. B.* in his  
Letter from *Wrampingham*, Dated the 9th  
Day of the 5th Month, 1655. While (as *Hub-  
berthorne* saith) in the *Wisdom of God* we were  
searching it out, and in his *Will*, waiting for his  
Counsel,--- Yet all this notwithstanding, and  
that in his said Letter, he desires that *George  
Fox* may be acquainted with it, and names  
*George Whitehead* too by Name (whose Letter  
to the foresaid *J. N. F. H.* and *E. B.* Dated  
the 9th of the 5th Month, is added to the  
abovesaid Letter of *Hubberthorne's*, in the Co-  
py which I have seen) I say, notwithstanding  
of all this, neither *George Fox*, *George White-  
head*, nor any other of the *Infalible Gang*,  
cou'd find it out, till *Christopher Atkinson*,  
pricked, as he said, with the stings of his  
own Conscience; did freely, and of his own  
accord, confess it, and Sign'd a Paper of  
Condemnation of himself for this wicked Fact,  
Dated in *Norwich Goal*, the 3d Day of the  
5th Month, 1655. and gave it as an Act of  
Penance, and of the Sincerity of his Repen-  
tance to three Friends, *John Stubbs*, *William  
Cotton*, and *Thomas Symons*.

But these not regarding the Sacredness of  
the Seal of *Confession*, or being not acquainted  
with it; and fearing that this wou'd be known,  
and so reflect upon the *In-Errable Society*, and  
preferring their own Honour, to the Honour  
of God, and the Restoring of a Laps'd Bro-  
ther, did resolve to Reveal his Confession, and  
then

then Renounce him ; which they did (and pretended that it was by the special Direction of God) by sending his Paper of Confession to the *Magistrates* (tho' they thought them to be the Children and Rulers of *Darkness*) which was under-written in these words.

*The above-written being declar'd to me, I am mov'd of the Lord to make it known to you that are the Rulers of this City, that the Truth of God may be cleared, and he to bear his own Iniquity, who hath done this wicked Deed, which is hated of them that dwell in the Light. This from me,*

Tho. Symons.

But now, how do you think they contriv'd to save their *Infallibility* that they cou'd not find out this of *Christopher Atkinson* till he told it himself.

Why ! Most cleverly ! As we have it in another Letter of the above *R. Hubbertborn* to *E. B. F. H. Ger. Roberts*, and the rest, from *Gilling*, the 5th Day of the 5th Month, 1655. wherein he ascribes this Confession of *C. A's* to a miraculous Force upon him from God, and against his own Will. And therefore we are left to suppose (*if we please*) that it was obtain'd by their Prayers. His words are these, *When it was intended by them (Christopher Atkinson and the Maid) to have been bid, they were forced from the Witness of God in them to Declare it, and own their Condemnation.*

And

And here was a greater *Miracle* than if they had found it out of themselves; if they could prevail with God to force the very Guilty Parties to confess it, against their own Wills.

And therefore no thanks to them — And therefore these *Quaker Confessors* were not bound to Conceal the *Confession* which C. A. made to them in Prison; nor seek to Restore him, but rather to Drive him farther into Despair, by quite throwing him off, and disowning him.

There was much more tender Regard shewed to some *Young Women*, who had given a *Confession* in Writing to John Bolton of their Frailty in the Flesh, as is told in *Spirit of the Hat*, Printed, 1673. p. 43. but it was hush'd up, because (as the *Quaker Author* Declares) it touch'd many Eminent ones in the Ministry; who from day to day resorted unto them, and giving them these Appellations: Innocent Lasses, and Daughters of Sion.

Instances can likewise be given of some of their *She-Preachers* (whom they call *Travelling Friends*) that went abroad to propagate the Faith, and to settle the Churches, who got something in their Journey which made them *Propagate* and *Travail*, even according to the Letter.

It is not good Manners to name Names upon such an Occasion. Yet, if the *Friends* will plead Ignorance, something may be done for their Satisfaction. But let the shame lie at their own Door. It is but ask and have.

VI. But

VI. But we may make a little more bold with the *Mens* Infallibility. And I will not go to *Mean* ones. The great *James Naylor* was brought upon his Knees before their Church, where *George Fox* Presided, to acknowledge his *Failings*. And I saw, in *George Fox's* own Hand, this Sentence against *James Naylor*, viz. *Friends shall not be judged, for judging of him, J. N.* This was preserved by one present (among many others) when he wrote it. This *James Naylor* suffer'd himself to be *Hosanna'd* into *Bristol*, as *Christ* was into *Jerusalem*. And I will shew you presently, *G. Fox's* ascribing not only the *Names* and *Titles* of *Christ*, but his *Power* and *Virtue* to himself, and others even of their *Preachers*, *Invoking* and *Worshipping* of him, as *God*, in the *Stile* and *Attributes* of *God*.

These are much more dreadful *Failings* than those (before spoke of) of the *Flesh*, than of *Hallelajah Fisher* of *W. W.* (the *Saints* know whom I mean) and several others whom I cou'd name. And I had not mention'd one single Person, if it had not been against Pretenders to *Infalibility*, which Plea leads us Naturally and Necessarily into this sort of Redargution: as giving a Man a *Fall* is the shortest and plainest Conviction that he is not *Almighty*. And I am very sure, that all the knowing among the *Quakers* will believe that it was meerly the necessity of the Argument which forc'd me to expose the *Failings* of any; for that if it had proceeded from any *Inveteracy* or *Malice*, Catalogues might have been produc'd, instead of single Instances here set down, and those at great Distance.

But

But I hope what has been said will be sufficient (and then it has reach'd my Purpose) to cure Men of this most mistaken pretence to *Infallibility*; grounded upon the *Infallibility* of the Spirit of God: as if nothing cou'd proceed from *Infallibility* but what was *Infallible*; or from *Omnipotence*, but what was it self *Omnipotent*.

But tho' God *Omnipotent* and *Infallible* did Create all things that are; yet there is *Weakness*, *Error*, and *Sin* in the World.

Of all which there is not any Instance so great, as of those who deny this, who are not sensible of their own *Weakness* and *Fallibility*, but pretend to *Perfection*, and that even *Infallible*.

VII. But let such consider, that it is a just Judgment from God, to give up those to follow their own Imaginations, who, of their own Heads, durst presume to leave those Guides (the *Bishops* of the *Church*) under whose Government God has plac'd them; and to rend the *Body* of *Christ* by a causeless and desperate Schism.

So that even their *Error* may, in this Sense, come from God, that is, as a *Judgment* upon them.

And for this cause (says St. Paul, 2 *Thess.* 2. 11.) God shall send them strong *Delusion*, that they should believe a *Lye*. And if the Prophet be deceived (*Ezek.* xiv. 9.) I the Lord have deceived that Prophet. And it was the Lord who put a *Lying Spirit* into the Mouths of *Ahab's* Prophets, *1 Kings*, xxii. 23. Now whether it be such a  
Spirit

*Spirit* or not; which is in the Mouths of the *Quaker Prophets*, we have a plain Rule whereby to know, *Deut. xviii. 21 22. The Prophet which shall presume to speak a word in my Name, which I have not commanded him to speak—— even that Prophet shall die. And if thou say in thy Heart, how shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it Presumptuously; thou shalt not be afraid of him.*

Here is a plain Touch-stone which cannot be mistaken. And the case of the *Quakers* is so hard, that if we can prove but one *False Prophet* among them, the *Infallibility* of all and every one of them must be a Deceit; because (as above-quoted out of *Ed. Burroughs*) the *Infallibility* is asserted to belong to every one of them in particular.

VIII. And the shewing their *Fallibility* upon this Topick of *Prophecy* will be a stronger Conviction than any other of their *Personal Failings*: because a *Prophet* pretends to speak from the Mouth of the Lord; and if such pretence be *False*, it renders him not only *Fallible*, in the highest Sense, but a *Blasphemer*, and one whom God hath Forsaken, much more than those who Fail in the Common *Infirmities* of Mankind. I shall have occasion in the following Discourse to make frequent mention of the *Quaker Prophecys*: But here, in this place, let me give two or three Instances, to shew their *False* and *Wicked Pretence to Infallibility*. And



I will not Travel far for an Example. But I will be as merciful in Exposing them as I can.

I. Therefore, without telling Names, the Friends do know that there is a *Quaker Glover* in *Cheapside, London*, who had his *Till Robb'd*, and that a *Quaker Prophet* came to him, and told him he was sent from God, to Reveal to him, in the Name of the Lord, that his *Maid Servant* (who was likewise a *Quaker*) was the Person who had Robb'd him. The Maid, being thus Charged, stood resolutely in asserting of her Innocency. But the *Prophet* endeavour'd to bear her down by his *Prophetick Authority*; and bid her not deny it, for she was seen do it. *Who saw me?* said the Maid. The *Prophet* reply'd (with a Monstrous assurance!) *The Lord saw thee.* This prevail'd so far with the *Glover*, that he had his Maid before a *Magistrate*, who was persuaded, the more to terrifie her, to send her to *Newgate*, where she was threatned with the Irons, or put in them: But nothing cou'd extort any Confession from her, and having no Evidence against her, at length she was dismiss'd from the Prison; but her Master (the *Glover*) believing the *Prophet*, turned her out of Doors.

Had that poor Maid been either *Threatned* or *Flattered* into any Confession, here had been a *Prophet* as great as *Elijah*! But however the *Prophet* stuck to his point, and those who were so inclin'd, believ'd him rather than the Maid.

But (alas!) this story did not end here. For the Devil ow'd some Body a shame. And these *Quaker Prophets*, resolv'd to try their

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hands

hands round, since they had begun, and see if they could terrifie some or other to Confess to their *Infallibility* : and then all the Nation shou'd have been Deafened with their Miraculous Gifts !

In order to this, soon after the *Glover* had turn'd off his Maid, as above-said, there came to him, in the *Power and Spirit of the Lord*, as he Blasphemously pretended, one *John* — another *Quaker Prophet*, and told him, that as God sent *Prophets* to the Children of *Israel*, so had he even now *Prophets* among his People ; that he was a *Prophet* sent to him from the *Lord*, and did pronounce to him in the Name of the *Lord God*, that his Apprentice, then present, was the Person who had Robbed him. The young Man, the Apprentice, tho' a *Quaker*, knew his own Innocence ; and therefore did boldly, before his Master, confront this *Prophet* ; and that with so much assurance and such Circumstances as overcame the *Prophet's* Confidence ; who, thereupon, own'd to his Master and to him, that he was mistaken in the Person, for it was not the Apprentice who had Robb'd the *Till*. The *Glover* then ask'd the *Prophet* if he had spoke of this to any ? The *Prophet* said, *Yea*, to one *Robert* a *Friend*, and a *Shoe-maker* in *Martins*, near *Aldersgate*. Then said the *Glover*, Thou canst do no less than to clear my Apprentice to him, which he promis'd to do. And away went the Apprentice with him, to see his Reputation vindicated. When they came there, and the *Quaker Shoe-maker* had gone with them into a Room, the *Prophet* being loath to

to fall to his work, sat silent, *Humming* and *Groaning* as if moved by the Spirit, till the Apprentice having waited very long, minded him of the end of their coming there, and related to the *Shoe-maker* how the *Prophet* had confess'd himself mistaken in charging the Robbery upon him, and had come there on purpose to own so much before him (the *Shoe-maker*) because he had aspers'd him to the *Shoe-maker*: And therefore desired the *Prophet* to proceed, and perform his Promise. But the *Prophet* having bethought himself, gave no answer, but continued in his *Humming* posture--- The *Shoe-maker* seeing the distress of the *Prophet*, interpos'd very seasonably, and said to the impatient Apprentice, *I erhap she desireth some longer time to consider of 't.* And turning to the *Humming Prophet*, said *Doeſt thou not John?* *Yes,* cry'd the *Prophet*, hastily, finding himself reliev'd. And the Apprentice was forced to return to his Master, without the satisfaction which was promised. But, on the contrary, *John* the *Prophet*, upon second thoughts, found it best to stick to his *Infallibility*; and therefore return'd to the *Glover*, and repeated his Charge in the Name of the Lord, against the Apprentice: But after this, the Robber was taken, Robbing a *Till* at another Shop; and among other of his *Robberies*, Confess'd that he had Robbed the *Till* of this *Glover*. Then was this *Prophet* again confounded. And nothing left to the *Friends* to salve up the Deceit of this *Prophet*, otherwise than by concealing it. But they see, it is not conceal'd; nor a great many more Instances,

ces, which, if they will join Issue upon that point, shall be produc'd.

2. But the next I shall offer now is more considerable than that of the *Glover's Prophets*, it is of a much greater *Prophet* and *Preacher* of theirs called *Solomon Eccles*: And the Proof is not Hear-say, but under his own hand, in a Letter of his, which he did not *send* but *carry*, and *deliver* to a *Fellow Quaker* of his, one *John Story*, who was one of the Opposers of the *Womens Preachings*, and the *Jurisdications* of the *Womens Meetings*, set up by *G. Fox*, as an *Ordinance of Christ*. This Letter bears Date the 1st Day of the 1st Month, 1677. and is Printed by *Thomas Crip* (another *Quaker* Opposer of this *Prelacy of Women* in their Church) in his *Babels Builders*, &c. the first Part. Re-printed at *London*, 1682. Where he likewise tells us that for the greater Solemnity, *Solomon Eccles* carry'd with him two Eminent Friends, and Espousers of *G. Fox* and his Party, to be present at his delivery of his own Letter to this Back-sliding *John Story*; in which Letter, being Usher'd with so great Ceremony, after very sharp Reprehensions to the said *John*, for opposing himself to their Great Apostle *G. Fox*, he Denounces thus, *This is the word of the Lord* (says he) *That this Year shalt thou* (*John Story*) *die, because thou hast taught Rebellion against the Living God.*

One then present, ask'd the *Prophet*, what sort of *Death* he meant, whether a *Natural* or a *Spiritual* Death? to which *Solomon* answered, That *John Story* had been *Spiritually* dead long before

before (for they had *Excommunicated* him, with others who oppos'd the *Womens Meetings*) and that he meant it of a *Natural Death*. This I have from one then present in the Room. And I insert it, because some of the *Quakers* have started this Distinction, to solve the failing of *Sol. Eccles's* Prophecy, as if he had not meant it of *John Story's* Natural Death.

Note that *John Story* was at that time so very *Sick* and *Weak*, that his *Death* was expected every Day. And he himself then told *Sol. Eccles*, that he had had so bad a Night, that he did not expect to have seen that Morning's Light.

And to Men possess'd with such *Enthusiasm* as the *Quakers* are; and Languishing under the extremity of Sicknes, such a Cordial as this, administred with such Circumstances of Terror, might have wrought the Effect it foretold; which, in all probability, was *Solomon's* Design; and if he had not liv'd to see himself prov'd to be a *False Prophet*, he might have been hang'd for a real *Murderer*.

But this *John Story* liv'd about four Years after this; to the eternal Confusion of the *Quaker* pretence to *Infallibility*.

3. The third Instance I give is, a Prophecy of *William Penn's*, against one *Thomas Hicks*, a *Baptist Preacher*, against whom he wrote a Book, which he Intituled, *Reason against Railing*. There p. 180. he Denounces in these words against *Hicks*, *So sure as the Lord liveth-- And I testifie to thee from the Lord's living Spirit,*

rit, if thou Desist not, and come not to deep Repentance, the Lord will make thee an Example of His Fury; and thy Head shall not go down to the Grave in Peace. Now Thomas Hicks did go down to the Grave in Peace, and no visible Example of God's Fury was shewn upon him.

But Thomas Ellwood, in his *Answer to George Keith's Narrative of the Proceedings at Turners-Hall 11 June, 1696.* p. 218. endeavours to solve this, in these words, *That he (Thomas Hicks) desisted, is certain; and that he did not come to Repentance, I suppose.* George Keith will not adventure to say. But it is certain that Thomas Hicks did not desist Writing against the Quakers after this Prophecy of William Penn's, For he Printed an *Answer* to this same Book of Mr. Penn's, in the Year 1674. Intituled, *The Quakers Appeal Answered*; and therein he takes notice of this very Prophecy of W. Penn's against him, and exposes it. And he never shew'd any Repentance for the Opposition which he had given to the Quakers; which, had it lain upon his Conscience, we cannot suppose but he wou'd have done, especially at his Death. To which time he remain'd an Opposer of the Quakers and their Doctrine; yet notwithstanding no part of W. Penn's Prophecy fell upon him. But perhaps Mr. Penn did not mean an outward Grave, or a Natural Death, and so he may come off as well as Solomon Eccles, in the Case of John Story before-mentioned.

4. I will close these Instances at the present, of the proof of the *Quakers Infallibility* from their *Prophecies*, with that remarkable one of the Great *Edward Burroughs*, in the Time of the late *Usurpation* under *Oliver*, concerning the Downfal of *Rome*, which he said was *Then* to be: And upon that account Admonished the then *Usurpers*, and that, *In the Name of the Lord*, to carry their *Arms* in- to all the *Popish* Countries, and to set up their *Standard* at the *Gates* of *Rome*, as you will find p. 540. of his *Works*; for *The Time is come* (says he) *their Church cannot stand long. And as sure as the Lord lives, so shall it come to pass,* p. 535, 536, 537.

There were many other *Prophecies* which they gave forth, with the same *Blasphemous Assurance*, against the *King* and his *Loyal* Subjects, in favour of the *Usurpers* of those Days: which, as they were *Wicked* to the highest Degree, and *Treasonable*, so were they as *False*, and prov'd so by the Event. But I shall have occasion to speak of these more fully, when I come to treat of the *Quakers Loyalty*: And therefore I will, for the present, leave this Head, as sufficiently prov'd by those Instances I have already given, that the *False-Prophets* of the *Quakers* are totally inconsistent with that *Infallibility* which they pretend to.

But that is not all. If losing their Plea to *Infallibility* were all, they wou'd still stand upon the common Level with other Men. But now it is made apparent, that that Spirit which possesses them, is the very Spirit of

*Lyes*, which is the Spirit of the *Devil*; and consequently that their *Light within* is *Darkness*; and then as our *Saviour* said, *How great is that Darkness!*

IX. O therefore let those *Christians* beware who are led away with Pretences to the Spirit, in any Men, not only *Against* but *Beside* that which is Written.

Who break the *Unity* of the *Church* (which *Christ* calls the tearing of his own *Body* to pieces) and forsake the Communion of their lawful *Bishops*; (whom *Christ* has left as his own immediate *Representatives*, and *Vicegerents*, and as the *Principles* of *Unity* in their *Respective Churches*) upon pretences of *Extraordinary Inspirations* in those *Teachers* whom they have heaped to themselves: For *Extraordinary Inspirations* are not to be Credited, unless vouch'd by *Miracles*; which God always sent to attest to his *Extraordinary Commissions*: And if they are pretended to come from *Him*, and are not, then it is a *Demonstration* that they come from the *Devil*.

And let us take this one Mark more to judge when such *Inspirations* are from God, or from the *Devil*.

Those from the *Devil* generally tend to *Schism* and *Rebellion*; as in that of *Jeroboam* and the *Ten Tribes*, who broke off from the *Priesthood* of *Aaron*, as well as from the *House* of *David*; and set up opposite *Altars* to that of *Jerusalem*.

But,



But, on the other Hand, tho' God sent many *Prophets* to Reprove the *Kings* and the *Priests*; yet they neither *Rebell'd* against the *Kings*, nor set up opposite *Altars* against those of those wicked *Priests*: But as they paid all Dutiful Obedience to their Persecuting *Kings*, and suffer'd *Martyrdom* under them, without *Resistance*: So did they always keep in the *Communion* of those same *Priests* whom they had Provok'd and Reprov'd, and paid all due Obedience to their *Sacred Authority*, and never wou'd Countenance any *Separate Communion* set up in Opposition to *Their Communion*, at the same time that they were Denouncing the Judgments of God against them for their manifold *Iniquities* and *Prevarications*.

And when our *Saviour* himself came into the World, he did not *Separate* from the *Publick Worship* and *Communion* of the *Jewish Church*. But in the same Chapter (*Mat. xxiii.*) where he inveighs most severely against their *Wickedness*, he Guards their *Authority* as *Sacred* and *Inviolable*; and, to shew that the receiving of *Christianity* it self was no Exemption from paying all Obedience to them, he Commands his own *Disciples*, as well as the *Multitude*, to pay them all manner of Obedience.

Then spake Jesus to the *Multitude*, and to his *Disciples*, saying, *The Scribes and the Pharisees sit in Moses's Seat*; All therefore whatsoever they bid you observe, that observe and do.

And the *Apostles*, after our *Saviour*, frequented the *Jewish Temple*, *Luke xxiv. 53.* and observed their hours of *Publick Worship*,  
*Acts*

*Acts* iii. 1. Acknowledged the *Authority* of their *High Priest*, and submitted themselves to him, as to one invested with God's Commission, as to God's *High Priest*, even when he was judging them unjustly, and commanding them to be smitten, *contrary to the Law*, *Acts* xxiii. 3, 4, 5.

And they frequented the *Jewish Temple*, and *Liturgy*, tho' they had *Separate Meetings* for the *breaking of Bread*, and other *Institutions* of the *Christian Religion*, which they could not have in the *Jewish Communion*: From which they did not abstain, while it lasted in the *World*; that is, till the *Destruction of Jerusalem* by the *Romans*.

By all which Examples we are instructed how strongly we are to adhere to the *Publick Communion* of the *Church*; and to suspect all pretended *Inspirations* which would draw us away from it.

But the *Quaker-Notion* of the *Light within*; and their pretence to *Infallibility*, as consequential to it, does totally root up and destroy all *Church-Government* and *Order*: For if the *Light within* be *God*, it must be *self-sufficient*, and not to need the *Rules* or *Directions* of any other. And who can *Dictate* to *Infallibility*, or pretend to *Limit* it? Upon this ground the *Quakers* broke off from the *Church*, and refus'd to be under the *Government* of any *outward Authority*; but Resolv'd themselves each into his own *Breast*, to the *Light* there *within*, and to seek no further. And thus they stood several Years in the *Infancy* of their

their State, till they began to grow *Numerous* and *Rich*: And then they found the same necessity upon themselves, which they had de-claim'd against in others, to set up a *Church-Authority* above the *Light within* particular Persons, else All had gone into Confusion. Tho' this laid them under all the Objections they had made against the *Church*, and effectually overthrows their pretence to *Infallibility*, or the *sufficiency* of their *Light within*. Therefore I have made their *Church-Authority* another Topick whereby to disprove, by their own *Practise* and *Arguments*, their pretended *Infallibility*: And I wou'd have made a distinct Section of this Head of *Church-Government*; but that the Application of it being to this point of *Infallibility*, I have chosen rather to give it the last *Number* of this *Section*.

X. Concerning that *Church-Government* which is among the *Quakers*.

The *Quakers* pretence to *Infallibility* has been disprov'd, *First*, In particular Instances of several of their *Prophets*, as before is told. And the same can be done, *Secondly*, In whole *Floods* and *Parties*; for *Francis Bugg*, and many others, have come openly off from their *Communion*, after having liv'd many Years with them; and as Zealous *Quakers* as the best: But now Detect their gross Errors Publickly, and in Print. But,

*Thirdly*, Those among them who continue still *Quakers*, have notwithstanding joyn'd in disproving their Pretences to *Infallibility*, and dis-

discovering many other *Damnable Heresies* and *Doctrines of Devils* among them, *Denying the Lord who bought them, &c.*

From which Diabolical Errors *George Keith* being Converted, he has endeavour'd to strengthen his Brethren; and has gain'd many; and has *Separated* them in a distinct Communion from the other *Quakers*; who call these *Separatists*, *Apostates*, and *False Brethren*, that have *Erred from the Faith*: And the *Separatists* say the same of *Them*.

Now, if their above-told Pretences to *Infallibility* do hold, then it will follow that these their former Opinions, which the *Separatists* now Condemn, were *True Then*, and *False Now*. Nay, that they are both *True* and *False* even *Now*; because some *Quakers* do *now* hold them to be *True*, and others contend as Zealously that they are *False*: Then the *Separate Quakers*, and the *others* do not *Differ*, tho' they *Damn* one another; nor are they *Separate*, tho' they be *Separate*. All these Contradictions must be Reconcil'd, or else it must be granted that *G. Fox*, and others, have grossly Erred, who asserted, that *They* (the *Quakers*) and every one of them in particular were *Infallible*; as above is Quoted.

And that they cou'd discern who were *True Quakers*, and who were only *False* or *Pretended* ones, without speaking ever a word. For either *Francis Bugg* (who liv'd 25 Years in their Communion, their *Secretary*, and a Principal Man among them) *G. Keith* (who as *Sam. Jennings* tells us in his *State of the Case*, here.

hereafter mentioned, p. 2.) was 28 Years of their Communion. Yea (says he) *most of that time a Preacher amongst us, a Vindicator of us, and others, were true Quakers or not. If not, why were they own'd as such all that time?* Then G. Fox, nor any of them had an *Infalible* discerning Spirit, to which they have falsely pretended.

But if Keith, Bugg, &c. were *True Quakers*; then *True Quakers* are not *Infalible*. And then G. Fox, &c. (who said they were *Infalible*) were led by the Spirit of *Delusion*, and not by the Spirit of *Truth*.

But that nothing may be wanting to the full Conviction of this,

*Fourthly*, The *Infallibility* of the *Private Spirit*, or of each *Particular Quaker*, is now Damn'd by their *Church*; and their *Infallibility* is now Reduc'd by them (as in the *Church of Rome*, whence their first *Inspiration* came, as told before, and wherein it naturally ends) to that of their *Church*.

For Proof of this,

*First*, Their *Meetings or Churches* in *Pensylvania*, &c. in *America*, have Censured G. Keith, and other *Separatists* there, for not submitting to their *Judgment*, which these *Churches* have given forth against them.

This appears in the Account of the Proceedings *There* against the said G. Keith, &c. in the Year 1692. which was Published by G. Keith or some of his Party, and Printed in the Year 1693. under this Title, *New-England's Spirit of Persecution transmitted to Pensylvania,*  
and

and the pretended Quaker found Persecuting the True Christian Quaker, in the Tryal of Peter Boff, George Keith, &c.

In answer to this, was Published a Vindication of the Proceedings against G. Keith, &c. call'd, *The State of the Case betwixt the People called Quakers in Pensylvania, &c. in America, and George Keith, with those seduc'd by him into a Separation from them.*

This was wrote by Samuel Jennings, a Quaker Justice of Peace in Pensylvania, and one of the Prosecutors of G. Keith and the Separatists, and Printed at London in the Year 1694. To which G. Keith hath Printed a Replication, Entituled, *A further Discovery of the Spirit of Falshood and Persecution, &c.*

I will not trouble my self nor the Reader to say any thing either for or against the manner of these Proceedings of the Old Quakers against their Modern Separatists; let them implead one another as to that. All I am, at present, concern'd for, is, that their Churches have Censur'd these Separatists; and consequently given Judgment against the Light within Particular Persons; which was the Original Pretence, and only Infallible Guide of the First Quakers: And, upon this only ground, they exclaim'd against any Church assuming Authority over any Man's Private Spirit, or his Light within, as Anti-Christian, and Diabolical: and gave this as the Reason of their Separation from the Church of England: And yet now Condemn the Pretence of the Light within others who Separate from them.

Nay

Nay more, they fle to the *Brachium Seculare*, when it is on their fide, for *G. Keith* and other of their *Separatists* were try'd before *Samuel Jennings* and other *Quaker Justices of Peace* at their Sessions in *Philadelphia*, &c. and some of them were Imprison'd for Printing and Publishing Defences for themselves, without License (tho it be their daily Practice in *London*, most, if not all their Books Here being Printed without License) they Issu'd Warrants (one is inserted in the above-nam'd Narrative, *New England's Spirit of Persecution*, &c. p. 4.) against the Printers and Publishers of a Vindication of *George Keith* and his *Separatists*, Entituled, *An Appeal from the Twenty Eight Judges to the Spirit of Truth*, &c.

The Twenty Eight Judges were 28 of their Ministers who had pass'd Sentence against *G. Keith* at *Philadelphia* the 20th of the 4th Month, 1692. As a Person without the fear of God before his Eyes, &c. And they Published a Paper of this Judgment against him: In Answer to which came out the abovesaid *Appeal*, for which the Printer (*William Bradford*) was Apprehended and put in Prison, and his Letters seiz'd (whereby he was disabled to support his Family, and at last forc'd to quit that Country and fled to *New-York*) and one *John Maackomb* (a Taylor) was prosecuted for Dispersing one of them; his Name is inserted in the above-said Warrant. And *Sam. Jennings* was one of the Five Justices, who Sign'd the Warrant.

But

But the Pretence in the said Warrant was for Reflecting upon Their Majesties *Justices of the Peace* in the said *Appeal* : for some of these 28 *Ministers* who judg'd *George Keith*, were likewise *Justices of the Peace*, as the abovesaid *Samuel Jennings*, &c. Yet how severely do they inveigh against *Ministers* in our Church being *Justices of Peace*, or *Secular Magistrates*.

But this double Capacity of *Justices* and *Ministers* serves them in stead in other matters, as in the Case of the *Sloop* hereafter mention'd. But I must not omit to acquaint the Reader that the ground of this Prosecution against *G. Keith*, was his Preaching *Christ without*, or a *Personal Christ* in *Heaven*, besides the *Light within*, which, he said, was only the *Spiritual presence of Christ by his Light and Life*, in all his *Children*.

Upon this *G. Keith* was accus'd for Preaching *Two Christs*, i. e. a *Christ without*, besides the *Christ within*. And so, *Denying the sufficiency of the Light within*, which *Light* the other *Quakers* say is sufficient, without the *Man Christ Jesus*.

This *Sam. Jennings* (after their manner of mumbling Thistles) will not *Confess*, but dare not *Deny*.

If they took no Offence at Preaching a *Christ without*, and thought this not derogatory to the sufficiency of their *Light within*, Why was *G. Keith* accus'd for this, and nothing else? What need was there for the *Ministers* of the *Quakers* (as *Thomas Fitzwater*, and *Will. Stockdale*) to appear as Witnesses against *G. Keith*, for



For Preaching that Doctrine, and no other, even as his Adversary *Sam. Jennings* himself gives the Account? Why was this the business of so many *Meetings*, and of so great stir among them, and at last of an open *Separation*, if the *Quakers* do, in good earnest, believe in a Christ *without* them, or in a *Personal Christ* who suffer'd, and dy'd for us, and now Reigns in *Heaven* in the same *Body*? For *G. Keith* is not so much as accus'd for Preaching any-thing else but this. And I think this as good as a Demonstration, That (however they endeavour to mince the matter) they do not *Really* believe in any other *Saviour* than their own *Light within*; which they call *Christ*, and so endeavour to amuse us.

But, Reader, take notice, that (as it is told in *G. Keith's* Apology above-said, call'd, *New England's Spirit of Persecution*, &c. p. 2. and own'd likewise by *Sam. Jennings*) a Meeting consisting of at least 60 Monthly Meeting Members gave Judgment, in Vindication of *G. Keith*, against his Accusers, *T. Fitzwater* and *W. Stockdale*, the substance of which was, That they shou'd forbear Preaching and Praying in Meetings till they had Condemned their Ignorance and Unbelief, &c. But at the next *Quarterly Meeting*, a Party withstood the said Judgment, and said, That the Persons being Ministers, none but them of the Ministry were fit to Judge. Which many (says the Account) thought relish'd too much of Papery. But, as above-told, after this, an Assembly of Twenty Eight of their Ministers met together at *Philadelphia*, and Published a

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Paper

Paper of Judgment against G. Keith, the 20<sup>th</sup> of the 4th Month, 1692. in answer to which he Publish'd *An Appeal from these 28 Judges to the Spirit of Truth, &c.* In Reply to which, these *Ministers*, being likewise *Justices of Peace*, Issu'd their Warrants against the *Printers, Publishers, &c.* as above is told.

Here is a many-forked and involved *Infallibility*; one *Meeting* *Justifying*, another *Condemning* G. Keith; and all for the very same *Doctrine*. There were in *America*, sixteen Meetings against G. Keith, and as many for him.

This will not only overthrow the *Infallibility* in each particular Person among them, but even of their *Churches* or *Meetings*.

However their *Churches* or *Meetings*, assuming an Authority over the *Light* within particular Persons, totally destroys their Original pretence of *Infallibility* in particular Persons.

And besides this first Proof in *Pensylvania*, there is another yet more Express and Positive, call'd, *The Barbadoes Judgment*. The Dispute was this very Point, whether they were to adhere to the *Spirit* or *Light* in each particular Person, or to the Judgment of their *Church* or *Meetings*. And it was Resolv'd as follows.

At a *Quarterly Meeting* at Ralph Fretwell's House in Barbadoes, the 23d day of the 7th Month, 1680.

I desire to give up my whole Concern, if requir'd, both *Spiritual* and *Temporal*, unto the Judgment of the *Spirit* of God in the *Men* and *Womens Meetings*: As believing it to be more according to the *Universal Wisdom* of God, than any particular

for Measure in my self, or any particulars with which the Men and Womens Meetings have not Unity.

This Judgment was subscrib'd by 39 Men, and 43 Women: in all 82.

And the Party that sent the abovesaid Judgment, writes thus: *This Paper hath been Promoted in sundry Meetings since, and Subscrib'd: some few have Refused: in Abhorrence whereof, other Persuasions have Posted it.*

This you have in *Babel's Builders*, p. 4. There are further Testimonies to this in some of the *Quakers Principles*, &c. p. 14, 15. where the words of some of them are set down as followeth.

“Tis true, Friends in the beginning were turned to the Light in their own Consciences, as their Proper Guide; but when it pleas'd the Lord to gather so great a Number into the Knowledge and Belief of the Truth, as were in few years gathered; then the Heavenly motion came upon *George Fox* as the Lord's Anointed, as being the Great Apostle of *Jesus Christ*; and as one whom the Lord had ordained to be in the place amongst the Children of Light, in this our Day, as *Moses* was amongst the Children of *Israel* in his Day, to set forth the Methods and Forms of Church Government, and to Establish Monthly and Quarterly Meetings, of Men, and of Women distinct from Men; and these Meetings are since called the Church; whose Counsel, Advice, and Judgment (as occasion shall offer) is to be submitted unto by every one, who

“ who Professeth himself a Member of the  
 “ Church. And, saith *George Whitehead*, We  
 “ are to Believe as the true Church Be-  
 “ lieves, &c. *Christian Quaker*, Part 1. p. 9.  
 “ Anno 1680.

I was told by one present at the *Quaker*-  
 Meeting at *Radcliff* on Sunday the 17th of Fe-  
 bruary 1694. that Mr. Penn having Preached,  
 and after *George Keith* rising up, and Expound-  
 ing some Scripture in another manner than Mr.  
 Penn had done, Mr. Penn stopt him, and so-  
 lemnly denounced these words against him, *In*  
*the Name of the Lord, I Pronounce him an Apo-*  
*state, over the Head of him.*

Upon which occasion, I have these few Que-  
 stions to ask.

1. Whether this was a Sentence from Mr.  
 Penn himself, or from their Church? If the  
 latter, it comes in the *Class* just before-men-  
 tion'd, of their Church-Authority over the Light  
 within particular Persons.

But if the former, then here is *Private*  
*Light* against *Private Light*. And Mr. Penn will  
 please to tell us by what Authority he Pro-  
 nounc'd this Sentence against *G. Keith*, in the  
*Name of the Lord*. If by an *Ordinary* Commis-  
 sion, of *Succession* to *Christ* and the *Apostles* by  
*Regular Ordination*: That I should be glad to  
 hear. But if by an *Extraordinary* Commission, such  
 as the *Prophets* and the *Apostles* had, we wou'd  
 desire such *Credentials* as they had, that is *Mir-*  
*acles*. Otherwise, any Reason why this is not  
 rank *Enthusiasm*; and liable to the Sentence of  
 those who spoke *In the Name of the Lord*, when  
*He* had not sent them. Mr.

Mr. Penn owns the *Enthusiasm*, but does not shew the *Miracles*: For he said publicly in their *Yearly Meeting*, in *May 1695*. in *Excuse* or *Justification* of his abovesaid *Sentence* of *Apostacy* against *G. Keith*, That he was then so *Transported* with the extraordinary *Power* of *God* upon him, that he knew not whether he was *sitting*, *standing*, or *kneeling*, when he spoke the words.

But whether this *Enthusiasm* proceeded from *Divine*, or what other *Inspiration*, will be best known from the *Doctrine* it supported, and which was the ground of the *Contest*. And it was thus told to me by one who was present, *viz.*

That Mr. Penn, at a former Meeting, had Explain'd this Scripture, *1 John 1. 7. The Blood of Jesus Christ cleanseth us from all sin*; in this manner, *That the Blood was the Life, and the Life was the Light within.*

This Resolves all into the *Light within*; which (as will be further shewn) they make to be the *Archi-Type* and *Substance* of what *Christ's* outward *Body*, *Blood*, and all that He did, or suffer'd in it, were but the *Types* and *Shadow*; and so of much less *Value* and *Consequence* to our *Salvation*. But, to go on with our present matter of *Fact*.

At the fore-mention'd Meeting the 17th of Feb. 1694, *G. Keith*, taking occasion to Discourse upon the abovesaid Text, *1 John 1. 7.* did Expound it in a quite different manner from what Mr. Penn had done (but without naming of Mr. Penn); said, That it ought

to be taken *Literally*; that it was the *outward*, shedding of *Christ's Blood*, which *cleanseth from sin*; and that this was not to be *Resolv'd* into the *Light within*, nor to be *Spiritualiz'd* away from the *Letter*: For that this was over-throwing of the *Faith*. Upon which Mr. *Penn* rose up, and Interrupted him, in the middle of his Discourse (which I am told is contrary to the *Method* and *Freedom* of their *Meetings* and *Church-Discipline*) and taking it to himself, and his former Exposition of that Text, which is told above, he inveigh'd, not without great *Passion* (which he mistook for *Inspiration*) against *G. Keith*, concluded with the Sentence of *Excommunication* above-told; and stopping *G. Keith* from any Reply, immediately Dissolv'd the Assembly.

I will not here enlarge upon the Subject Matter of this Dispute betwixt them; because it will be fully Discuss'd in the following Sections.

But for the present, I only apply it to the point of their *Church-Authority*, over the *Light within particular Persons*, which was their *Original* and *Great Pretence*.

9. There was another remarkable Instance of the opposite *Infallibilities* of their Churches, in the Contest (among other things) about the *Jurisdiction* of their *Womens Meetings*; of which *George Fox* was the *Founder* and *Supporter*. On the other side *John Story* (before-mentioned, against whom *Sol. Eccles* Prophecy'd) and *John Wilkinson* were the chief Leaders, and many in the *West-Country* follow'd them;

but

but the *London-Quakers* adher'd generally to *G. Fox* and the *Womens Prerogative*; these were the *Court-Party*. And these Pronounc'd and Printed a formal Sentence of *Excommunication*, Subscrib'd by *Sixty Six* of them, bearing Date the 12th Day of the fourth Month, 1677. against *Story*, *Wilkinson*, and the rest of the *Country-Party*; who (not being us'd to give ground to the *Court*) return'd their Complement in as Formal an *Excommunication* of these their *City-Judges*; and that they might not be behind them, their Sentence was Subscrib'd by *Sixty Seven* of the *Country-Party*. Concerning which I shall have further occasion to speak hereafter; but mention it in this place, as a Proof of their *Infallibility*. For all who are in *Infallibility*, must be in *Unity*. Whence it is a Principle of the *Quakers*, That they are all of one *Mind* and *Soul*. And in this they pretend to distinguish themselves from all other Societies of Men whatsoever; and give this of their *Unity* as a Mark of their being the *True Church*. Thus *Edw. Burroughs* says, p. 462. of his *Works*, that *They* (the *Quakers*) are of one *Mind* and one *Soul*. And yet the abovesaid *Counter-Excommunications* stand both Un-repeal'd against one another to this Day; and the very same Division is still kept up in the opposite *Quaker Churches* of *Harp-Lane* and *Grace-Church-street*; who differ upon the old Matter, which divided *Story*, *Wilkinson*, &c. and no other. Thus, as in *America*, there were sixteen of the *Quaker-Meetings* for *G. Keith*, and sixteen against him and his Doctrine,

etine, which before is told ; So now here in England there is Church opposite to Church, and Excommunication against Excommunication, yet both Infallible, both in the Unity ; and All notwithstanding, are of one Mind, and one Soul !

10. But there is a *third* Faction and Church, now set up amongst them, and opposite to both *Harp-Lane* and *Grace-Church-Street*, condemning Both the other, and condemn'd by Both the other : that is, the Society of *Tinker's-Hall*, where *G. Keith* and his Party have set up ; since the Excommunication of *G. Keith* by the Yearly Meeting in *Grace-Church-Street* in *Whitsun-Week*, 1695.

Of which he has given us a full Account in Print, Entitled, *The Pretended Yearly Meeting of the Quakers, their senseless Bull of Excommunication given forth against G. Keith, &c.* And in another Treatise, which bears this Title, *The True Copy of a Paper given in to the Yearly Meeting of the People called Quakers --- the 15th day of the 3d Month 1695. with a Brief Narrative of the most material Passages of Discourse betwixt George Whitehead, Charles Marshall, and George Keith, the said day, &c. Together with a short List of some of the Vile and Gross Errors of George Whitehead, John Whitehead, William Penn, &c.* Both these are Printed for *R. Lewis*, 1695. and the Bull of Excommunication is inserted *Verbatim*, in the first of these Accounts.

As



As to the *Justice* or *Injustice* of the said Bull, I refer the Reader to these two short Treatises above-mentioned.

But the use I have to make of it, is to shew the Authority which their Church or Meetings do assume over the *Infallibility* of the *Light* within Particular Persons; which was the great Pretence upon which the Quakers first set up, and decry'd all Church-Authority as *Carnal* and *Anti-Christian*. That is (as they have done the Power of the Sword, which will be hereafter shewn) till it come into their own Hands.

For you must know, that when a Quaker sets up the *Infallibility* of the *Light* within, he means only within *Himself*, not within you, or any other. For that may be a *False-Light* and *deceitful* *Power*; but in *Me* (says the Quaker) it is *Infallible*, and I am sure it cannot lead *Me* wrong. And so it is, when one Quaker's *Light* does cross another's (for cross they do); then each *Damns* the others *Infallibility*; and says, that he is *Ravensd* from the true *Light*, and is not a true Quaker. Thus the 67 West-Country Quakers who *Excommunicated* the 66 London-Quakers for first *Excommunicating* of them, wou'd not allow them the Name of Quakers (as you will see hereafter) and the *Dixonian* Quakers say, that the others are not the Quakers, but themselves only. Each Party calls the other *Impostors*, *Deceivers*, *Apostates*, *Devil-Driven*, &c. And, being Men of Honour, we are bound to believe Both to be in the

the Right, since *Barb* pretend equally to Infallibility.

11. There is yet a *Fourth Church* of the *Quakers*, which is worthy to be mentioned; these are call'd, *The New Quakers*, and reside mostly in *Long-Island* and *East-Jersey* in *America*. It is true, they are disown'd by all the rest; but as much disowning them. They are *Cameronian-Quakers*, and follow the Principles of *Quakerism* up to the height; which neither *Fox*, nor any of his Followers have done; and therefore are accus'd by them as Prevaricators from their own Principles. For Example, the receiv'd Notion which the *Quakers* have of the *Resurrection*. (which I will shew in its place) is not that of the *Body*, but an inward rising up, or *Resurrection* of the *Light* within in the *Heart*. And therefore they say, that they have attain'd the *Resurrection* already. Pursuant to this Principle, the *New-Quakers* have turn'd off their *Wives*, because *The Children of the Resurrection* neither *Marry*, nor are given in *Marriage*. And they condemn *Marriage* as of the *Devil*, because *The Children of this World* *Marry*. Yet they Hate not the *Women*, only wou'd not be Ty'd to them; which made one of them (he was a *Scots-Man*, but I cannot at present recollect his Name) having parted with his *Wife*, fell in League with *Mary Ross*, who, because as *G. Fox* says, they were come to the State of the first *Adam*, in his *Immocency*, stript her self stark Naked, and so appear'd, saying, that it was

was a sign of *Guilt* to be ashamed of one Part of ones Body more than of another. But the *Scots-Man's Wife* meeting with her, beat her so well, that tho' she car'd not for *Cloaths* as a *Coverling*, yet she thought them convenient as *Armour*.

They not only *Sing* but *Dance* in their Public Meetings; and some bring *Fiddles* for that purpose: And those who have seen them, told me, that even the *Old Women* do *Frisk* and *Vault* with that Vigour, that they must have some other help besides their own; for they *Dance* as well as *Pray* by the Spirit. And they can defend themselves as well by *David's* Dancing before the *Ark*, as the other *Quakers* for their Preter-natural *Quaking* and *Shaking*, from *Habakkuk's* Lips *Quivering*, &c.

The Ring-leader of these *New-Quakers* was one *Thomas Case*, whence the *Old-Quakers* call them (in scorn) *Case's-Crew*. This *Case* Preached in a *Surplice*, upon the *Bridge* at *New-York*, and asserted that he was come to *Perfection*, and cou'd *Sin* no more than *Christ*; because that whatever he said or did was by the same Spirit which *Christ* had, which is a natural Consequence of the *Quakers* Notion of *Perfection* before spoke of, of their being *Equal* with *God*, of the same *Substance*, *Soul*, and *Essence* with *Him*. And because the *Quakers* do not own any *Personal Christ* now in *Being*, except what is within themselves (as will be shewn) and because, if so, then the Preaching of an *outward Christ*, now in *Heaven*, and to return in an *outward Bodily Appearance* to Judge

Judge the World, must be a Doctrine not only *False*, but of a most *Pernicious* Consequence, to make Men Trust to and Expect such an *Outward* Coming of *Christ*, and draw them from the *Inward*, which is the *only* Coming, if this be true; therefore these *New* and most *Genuine Quakers* think it not enough to *Deny* such an *outward Christ*, as the others do, but that they are obliged to *Vilifie* him, and treat him with the utmost *Contempt*. And I can name one who Reasoning with one of these concerning the *outward Christ* (O horror, to repeat it!) he bid that *Christ* kiss his — so I wou'd not have let the Light see such *outrageous Blasphemy*, but that the World shou'd know that prodigious length to which this *Quaker-Spirit* has transported some of them. And it was not behind this, which a *Quaker-Preacher* now in *London* said to one (I can produce) who was endeavouring to persuade him that *Christ* was *Now* a *Man*, the *Preacher* reply'd, *The Man Christ a F---rt*.

These *New-Quakers* have so much Indignation against the *Old* ones, for not coming up to their own Principles in all things, that they us'd, when they met them, to throw *Dust* in their *Eyes* and *Mouths*, telling them that *Dust* was *Serpents-Meat*, and they gave them that to feed upon. This came home upon them, for calling the *Holy Scriptures*; *Death* and *Dust* and *Serpents-Meat*, as you will, see in the next *Section*; To which I now hasten, Having given this short account of these *New-Quakers*, because they are not so generally

rally known here in *England*. And they have the same, and as good a Plea to the *Light within*, and to *Infallibility* as the other *Quakers* have. But if any one of the *Four Quaker Churches* above-mention'd be in the *Right*, all the rest are in the *Wrong*. And if *All be Right*, *All are Wrong*; for they *All* Condemn one another, and call one another by the most Malicious Names they can Invent, *Apostates Judas's*; *Devils Incarnate*, &c. for they know one another best.

12. Thus tho they make their *Light within* to be *God* and *Christ* and *Infallible*, and therefore that it should not be *Restrain'd*, but that they ought to have *Liberty of Conscience*, yet do they, of all People, allow least *Liberty of Conscience* to those under their Power, and are most out of Patience at those who plead their own *Light within*, against any the most *Trifling Order* or *Custom* of their *Church*. See a Book of Mr. Penn's, wrote against some of the *Separate Quakers*, Entituled, *A Brief Examination and State of Liberty Spiritual*; Printed, 1681. there p. 11. he tells those *Quakers* who stuck to their own *Light within*, rather than the *Orders* of G. Fox and his *Church*. And this I affirm (says he) from the Understanding that I have received of God, that the *Enemy* is at work to scatter the *Minds* of *Friends*, by that loose Plea; What hast thou to do with me? Leave me to my freedom, and to the Grace of God in my self, and the like ——— For this is the plain Consequence of this Plea, if any one (especially if they are but lately Convinced) shall say, I see no Evil in paying Tythes to Hire-ling

ling Priests, in that they are not Claim'd by Divine Right, but by the Civil Laws of the Land. I see no Evil in Marrying by the Priest, for he is but a Witness. Furthermore, I see no Evil in declining a Publick Testimony in Suffering times, or hiding in times of Persecution, for I have Christ's and Paul's Examples. I see no Evil in Worshipping and Respecting the Persons of Men; for whatever others do, I intend a sincere notice that I take of those I know, and have a good esteem for. Lastly, I see no Evil in keeping my Shop shut on the Worlds Holy-days and Fast-days (as they call them) tho' they are rather Levally and Superstitiously than Religiously kept; for I wou'd not willingly give any offence to my Neighbour. And since your Testimony is against Imposition, and for leaving every one to the Measure of the Grace which God hath given him, not only no Man hath Power to Reprove or Judge me, but I may be as good a Friend as any of you, according to my Measure. And now here is Measure set up against Measure, which is Confusion it self——— Babel indeed! This is that very Rock both Professors and Prophane wou'd long since have run us upon, namely, That a way is hereby opened to all the Worlds Libertines, to plead their Light within for their Excesses. Thus Mr. Penn. And again, p. 13. Nor is this the least Evil this Spirit of Strife is guilty of, even at this day, that it useth the words Liberty of Conscience and Imposition against the Brethren, in the same manner as our Suffering Friends have been always accustomed to intend them against the Persecuting Priests and Power of the Earth.

This

This looks very like playing of *Booby*! For it effectually overthrows that loose *Plea* (as Mr. Penn calls it) of the *Light within*; to which he allows no sort of *Liberty*, no not in the smallest *Particular*: Practis'd in their Church, such as taking off their *Hat*, or *Bowing*, which they call *Worshipping* of Men, tho' you mean no more by it, than a *Sincere* notice of those you know, and have a good esteem for: or shutting your Shop upon a *Holy-day*, only not to give offence to your *Neighbours*. Or if your *Light within* see no Evil in Paying of *Tythes*, *Marrying* by a *Priest*, only as a *Witness*, or *Hiding* in times of *Persecution*, having *Christ's* and *Paul's* Example for it: Yet that will not excuse you, tho' you had both their *Examples* and *Precepts* for it; and tho' your *Light within* be never so much convinced of it, if it *Thwart* the *Discipline* or *Customs* of the *Quakers*. But what if these *Quakers* whose *Light within* shou'd allow them to take off their *Hat*, or *Bow*, &c. appear'd by all other Circumstances, to be *Good*, *Honest*, and *Conscientious* Men? That wou'd not do, for Mr. Penn, in his *Address to Protestants*, p. 243. says, *Folly Living* is become no *Test* among us, unless against the *Liver*. The *Tree* was once known by its *Fruit*, 'tis not so now; the better *Liver*, the more *Dangerous*, if not a *Conformist*. Thus he.

Well! But tho' they allow *Liberty* of *Conscience* as little as other Men, yet Mr. Penn makes a difference twixt them and others, in his *State of Liberty Spiritual*. Ut supra. P. 14. That they do not, as others, *Compel Conformity*, by *Worldly Violence*

*Violence upon the Persons and Estates of Conscientious Dissenters.* God be thanked they have not, or ever had the Power to do it here. So they may boast of their *Lenity* and *Good Name* what they please. But they have shew'd it where they had the Power, as in the Prosecution of *G. Keith*, and others in *Pensylvania* (before mentioned) where they both seiz'd Goods and Imprison'd: And Prosecuted *G. Keith* for what by their Law, was *Death*: And were going on with their *Process* against him, when the *Government* was taken out of their hands, and *Colonel Fletcher* (a *Church of England Man*) made *Governour* there instead of *Mr. Penn*, who put a stop to the Prosecution of these *Conscientious Dissenters*; else *G. Keith* might not now have been alive to have given them any further *Opposition*.

But have they no *Worldly Coercion* here! *Yes*, beyond what the *Church of England*, or any other *Church* have in their Power. For they being mostly a *Trading People*, and chiefly amongst themselves, whoever is *Disown'd* (so they call *Excommunication*) by their *Church*, do's *ipso facto* lose his *Trade* among them; and there is not one of an hundred of them, but must be thereby *Broke* and *Undone*. And this *Discipline* they observe so strictly, as to keep their *Subjects* more in *Awe*, than all the *Excommunication* *Capiendo's* and other objected *Severity* in our *Church*.

As on the other hand, the surest Method with them, for a *Young Man* to step into an abounding *Trade*, and a *Rich Wife* (of which there



there are many among so *Wealthy* a People) is to set up first for a *Preacher*; and if he happen to please, his *Fortune* is made. Of which many Examples daily occur, far beyond the so much envy'd allowance given to the *Hirelings*, they call our *Priests*, which is hardly sufficient to afford *Bread* to most of them. And *G.F.* had more *Money* at his disposal, than any *Bishop* in *England*; he having the Command of the *Quaker Treasury*.

But as to the Subject of *Church-Government* and *Liberty of Conscience*, which we are now upon, you will see more of it, when we come to Discourse of *Tytbes*. But the use for which they are brought into this *Section* is to shew, That, as they are Practis'd by the *Quakers*, they totally overthrow, and are altogether inconsistent, as with their *Original Pretence* of the *Sufficiency* and *Independency* of the *Light within*; with all their *Plea to Infallibility*, upon account of the *Infallibility* of *That Light*.

¶ XI. There is a *Topick* behind, which, if the former convince them not, may at least shame them out of their own Pretence to *Infallibility*: And that is, The Pitiful and Childish *Blunders* which are daily seen among them, some of which are mention'd in *Satan Disrob'd*, p. 29. as *Will. Penn* is Printed in his *Christian Quaker*, p. 104. That *Christ* was Born at *Nazareth*, which *Thom. Ellwood* Repeats in his *Truth Defended*, p. 167. *Will. Walker's* mistaking *John XIV. 2. In my Father's House are many Mansions*, for, *In my Father's House are many MANCHETS*; and thence improving what *Fine Bread*, even pretty little *Manchets* were in *God's House*. Another Preaching upon *Paul's* being bred at the Feet of *Gamaliel*; and being asked, by one in the Meeting, what that *Gamaliel* was, answered, a *Town* in *Judea*. Hundreds of these Instances might be produced, if the Reader were dispos'd to be merry. But I spare the *Friends*, and proceed.

G

SECT.

## S E C T. VII.

*Concerning the Authority of the Holy Scriptures.*

**T**He *Quakers* Notion of the *Light within* (as before explain'd) must necessarily cut off our Dependence upon the *Holy Scriptures* as a *Rule* either of *Faith* or *Manners*: For if that be *God Himself*, and makes us *Equal to God*; or, in the *Quakers* lowest Sense, as *Infallible* as the *Prophets* and *Apostles* in their Penning the *Scriptures*, then have we as sure a *Rule* as the *Scriptures*; and which must not yield to the *Scriptures*.

But because the *Scriptures* are often brought in Contradiction to the *Quaker-Light*, therefore they have made it their business to *Depreciate* and *Undervalue* them; nay, sometimes to run them down as *Hurtful* and *Pernicious*, leading Men to the *outward*, from attending only to their own *Light within*.

Nay, to make them *False* in many things, that we may believe them, or *Trust* to them in nothing. To make their *Authority* doubtful, by *Disputing* their *Pen-Men*, and raising all the *Evil Suggestions* that can be against them.

*The Quaker's Refuge*, Printed Anno 1673. p. 17. states this, as truly own'd by the *Quakers*, in these words.

*Whether*

*Whether the first Pen-Man of the Scriptures was Moses or Hermes, or whether both these are not one; or whether there are not many words contained in the Scriptures, which were not spoken by Inspiration of the Holy Spirit; whether some words were not, spoken by the Grand Impostor; some by wicked Men; some by wise Men, ill Apply'd; some by good Men, ill Express'd; some by False Prophets, and yet True; some by True Prophets, and yet False——*

And from these Suppositions he goes on, and concludes that some part of the *Scriptures* concerning the *Redemption* and *Salvation* of Mankind were *True*. And p. 18. *That the Scriptures as above Distinguished, are a true Record, &c.*

Instead of Answering these *Diabolical* Suggestions against the *Sacred Authority* of the *Holy Scriptures of God*, and which evidently overthrow the *Certainty* of the *whole*; *G. Whitehead* in his *Innocency Triumphant*, Printed 1693. in Answer to *F. Bugg's New Rome Arraign'd*, p. 28. does own the whole, by way of an Excuse for it, and says, *That this question'd but of some words in Scripture, not all. But the Holy Scriptures confirming the whole of themselves, one part Quoting another; if the whole be not therefore True, the whole must be False.*

And we must take this to be the Opinion of the *New Quakers*, as well as the *Old*, because *Now* asserted.

*G. Whitehead* endeavours to solve this, *Ibid.* p. 21. in Answer to the Quotations which *F. Bugg* had brought out of their Authors, which

call'd the *Holy Scriptures* by the *Wicked* and *Contemptible* Names of *Dust*, *Death*, *Serpents Meat*, &c. *Whitehead* says that was only in opposition to those who wou'd have the very *Paper* and *Ink* and *Characters* to be the *Word of God*, and the *Gospel*: Wherein they were oppos'd (says he) *Christ* being the *Word*, and the *Gospel* the *Power of God* which *Endures* for ever, which the *Books* and *Letters* or *Characters* cannot.

Here *Whitehead* says that there were some *Priests* in the *North*, in and before the Year 1653. when those *Books* (which *Bugg* Quoted) were Printed, who were thus Ignorant. And that this was the Reason for those Expressions in these Quaker Books.

First, This had been no Reason for these Barbarous Expressions, if it had been so.

But Secondly, I will joyn Issue with *George Whitehead* upon it, that there never were such *Priests*, either in the *North*, or any where else, that were so Ignorant.

No, *George*! This is an Arrant Lye, without all doubt. Did any Man ever Think or Say that the very Material *Paper* and *Ink* and *Letters* wou'd *Endure* for ever?

Where is now thy *Infallibility*! Where thy *Common Honesty* or *Morality*, thus grossly to belye these *Priests* as thou callest them? But they thank Thee that it was so Grossly; for it is so very *Ridiculous*, that it is in no Man's Power to believe Thee, or that Thou canst have the least pretence to *Infallibility*, or even that Thy word shou'd be trusted in any thing that Thou averrest, when Thou darest Print so notorious

rious and impossible an *Untruth*. Like *G. Fox's* senseless Reply. to *Richard Baxter, &c. Writing* (says *Great Myst.* p. 302. he) *Paper and Ink is not* *Infallible*, nor the *Scripture is not the ground of Faith* — Your Rule, *Paper and Ink*, that will come to *Dust*,

Here I would fain ask them a Question. How it comes, that since they are such bitter Enemies to the *Letter*, they yet make a Conscience of saying *Thee* and *Thou* instead of *You* in the Singular, because these were old *English* words in the first Translations? Is there any *Immortality* or *Iniquity* in these *Letters Y, o, u*, more than in *T, h, o, u*? And is not every Nation Master of its own Language?

Besides, these were not the words of the *Languages* in which the *Scriptures* were wrote. It is likely that *G. Fox*, and the rest, in the Year 1650. thought they were, and lighting upon some old *English Bible*, took it for the *Original*. For, if stress must be laid upon the *Letter*, it must be surely upon the *Original Letter* in which the *Scriptures* were wrote. And the *Quakers* may as well lay stress upon the *Latine* or *French*, or *Dutch* Translation as upon the *English*, in this Case. How do they in other Languages make the Distinction betwixt *thou* & *you*, when *you* is us'd in the Singular Number?

Behold here, these Men whose Chief Principle it is to Decry and Damn the *Letter*, do set up, at the same time, the most *Superstitious*, and *Ridiculous* sticking to the *Letter* that ever was heard of since *Adam*, so very Ex-

travagant, that, if it had not been, no Man cou'd have believ'd that it cou'd have been! Or that any Men cou'd have made a Case of Conscience of such a senseless and insignificant Criticism! But as the *Scorpion* is said to carry *Oyl* which cures its own *Venom*, so the wise Providence of God has dispos'd of most *Errors*, that they carry Contradictions to themselves in their own Bowels.

But, if the *Holy Scriptures* of God must not be call'd *the Word of God*, because they are wrote in *Letters*, why must the *Quakers* most Blasphemous and Prophane *Scribbles* be still *the Word of the Lord*? Even *Solomon Eccles's* *Lying Prophecy* before told, in his Letter to *John Story*. To you all this is *The Word of the Lord*, says *George Fox*, of his own Writings. *Great Myst.* p. 225. I charge you (says he) in the presence of the Lord God, to send this amongst all Friends and Brethren, every where, to be Read in all Meetings; To

Some of the  
*Quakers* Prin-  
ciples, &c. p. 4.

you all This is the *Word of God*. [*G. Fox's* Letter to all Friends, Printed 1671. with several Papers, &c. p. 60, 62.] The *Scriptures* are not the *Word of God*. [*G. F. & C. Firebrand*, &c. p. 159. 2d Part An. 1678.] A Printed Letter of *G. Fox's*, which is now lying before me, Dated at *Dalston* the 13th of the 10th Month, 1683. bears this Title, *All Friends every where, this is The Word of the Lord unto you all*. And there is a Postscript in these words, *This you may read amongst the Children of the Light, and of the Day*. And

P. 4. of the Letter, he says, *I remember, before we were call'd Quakers, as I was sitting in an House in Nottingham-shire. (about the Year 1648.) the Word of the Lord came to me, and said, &c.* And yet in his *Great Myst.* p. 246, 247. he calls it *Blasphemy* to say that the *Scriptures* are the *Word of God*. His words are these, *They (the Scriptures) are not the Word of God, which thou (Christopher Wade) hast Blasphemously affirmed.* But (says he *Jesuitically*, to amuse the Reader) *Christ is the Word of God.* As if *Christopher Wade*, or any *Christian* had ever affirmed that the *Book of Scriptures* was the *Word of God* in the same sense as *Christ*; or any otherwise than as the *Records* of those *Revelations* which God, by his *Holy Spirit*, did dictate to the *Inspired Pen-Men*; But not a *Lying Person* partaking of the *Substance* of the *Father*, like the *Word Eternally Begotten*! Cou'd this *George*, either of these *Georges*, *Fox* or *Whitehead*, produce any one *Man*, even in *Bedlam*, who ever asserted this of the *Ink* or *Paper* of the *Holy Scriptures*?

Why then do they use this Distinction? Against whom do they use it? Against *No Body*; it was only to *Shuffle* and *Cut*, to *Cover* and *Excuse* their Contempt of the *Holy Scriptures*; and, in their place, *Deifying* of their own *Spirit*, and their own *Scriptures*.

They knew that the *Holy Scriptures* cou'd not be discarded *openly* and *above Board*, nor all at once: That the *World* has been long in Possession of them, and of a just Venerati-

on of them; and therefore wou'd not so easily part with them, nor accept of any ~~Power~~ Inspirations, instead of them: Therefore they set up a Power, like that of the ~~Church~~ of Rome, of *Infallible Interpretation of Scripture*. And improv'd it, as above is told, into *Immediate Revelation*, equal to that of the *Prophets* and *Apostles*. And, pursuant to this Plenitude of Power, they have taken upon them not only to *Abrogate* the most express *Ordinances* of the Gospel, and *Pronounce* them expir'd at their Pleasure, as *Baptism* and the *Lord's Supper*: But to set up, and *Institute* new ones, as the *Womens Preachings* (directly contrary to 1 Cor. xiv. 35: which suffers not *Women* to speak in the Church) and the *Priestly* of the *Womens Meetings*, an Invention never heard of in the World, till G. Fox Cobbl'd it out. And they Enjoyn not these only as *Ecclesiastical Injunctions* of their Church; but (upon their pretence, before told, to the same *Immediate Revelation* which was given to the *Apostles*) as the *Institutions of Christ*. Solomon Eccles, in his Letter already mention'd to John Story, calls these, the *Womens Preachings* and the *Womens Meetings*, the *Great and Good Ordinance* which *Christ Jesus* hath set up in his Church. This is directly giving us New Scriptures, and a New Gospel. For which they will find their Reward, Gal. i. 8, 9. Rev. xxii. 18, 19.

And they having (as they pretend) the same Spirit which gave forth the Scriptures, they cannot be bound by the Scriptures, or any  
Com-



*Command* in them, unless their *Spirit* does *Anew* require the same thing which the *Scripture* Commands.

So that the *Scripture* remains of no *Authority* with them; because, if what the *Scripture* Commands, be *Anew* required by their *Spirit*, they are bound to obey it, because required by their *Spirit*. But if the *Scripture* Command the thing, they are, (by their Principles) not bound to obey it, unless it be requir'd by their *Spirit Anew*. Which is most effectually overthrowing the *Scriptures*, and resolving all into their *Private Spirit*, or *Light within*.

This will yet further appear in the *Sections* which follow. But let me first give an *Authority* for the last thing that I have said;

and it is such a one as does astonish me; because first, it is from the Ingenious Mr. Penn;

secondly, it is where he accuses others of *Misrepresenting* the *Quaker-Principles*,

and rescuing them from such *Misrepresentations*, he sets them down in their most *moderate*, and he says, *True* sense. And he a-

verts, That what was a *Commandment* to any *Servants of God*, in old time (that is, in the *Scriptures*)----- That such are not *Commandments* to us, unless required by the same *Spirit Anew*.

And he Instances in those *Elementary Types*, *Shadows*, and *Figures* appointed (as he says) for a season, and to pass off. These are the *Sacraments* of *Baptism* and the *Lord's Supper*, which he calls *Elementary Types*, and *Figures*:

But

*Reason a-*  
*gainst Rail-*  
*ing, 1673, p.*  
*150. Arti. 21.*

But that they were appointed only for a season, and to pass off, that is not to be proved from Scripture, which enjoins them till Christ's Coming again, 1 Cor. xi. 26. *always, even unto the end of the World*, Matt. xxviii. 19. But all this signifies nothing. These Commandments are not required by the Quaker Spirit Anem. And so they pass off.

This we are sure is not Aggravated upon them.

Indeed Mr. Penn does in the same place find fault with those who would improve this Principle of theirs to justify Immoralists, and things inconsistent with Government; As if (says he) that Eternal Holy Omnipresent Light, with which we are enlightened, did not continually declare and require Just and Righteous things at our Hands.

This, with submission, instead of an Excuse, is a full Confession of the whole Charge, unless Mr. Penn can make it appear, that the Quakers, and every one of them in Particular, have this Light more than other Men: Or if they have it, that they must necessarily be guided by it. Because otherwise, they may commit Theft, Sacrilege, and all Immoralities under this Umbrage: And no Command of Scripture can Restrain or Convince them, by this Latitude here granted; because if they shou'd Enthusiastically Believe, or Hypocritically Pretend that such Command of Scripture was not required by their Spirit Anem, it is ipso facto superseded by this Principle.

Thus

Thus it being Objected to G. Fox, that one of his *Quakers* had Pretended an *Immediate Call* from *Heaven* to commit Theft

Robbery and Sacrilege in taking out of the Church an *Hour-Glass*. G. F. does vindicate it in these words. And as for any being moved of the Lord to take away your *Hour-Glass* from you, by the *Eternal Power* it is owned. And if another shou'd pretend an *Immediate Call* to take away the *Communion-Plate* — for that too is us'd to Superstitious uses — where is the end of these

loose Principles! Mr. Penny- Some of the Quaker-Principles, p. 8. can tell whether he did not solicit G. W. to return a Letter, which another *Quaker* had stoll and given to him, and whether G. W. did not make this Answer, That unless the Lord requir'd him he wou'd not return it again. See more of this in *Tyranny and Hypocr.* &c. p. 37.

But as for things *Inconsistent* with Government, which Mr. Penn supposes their *Light* can never dictate, I referr him to what follows of the *Quakers* Loyalty.

These concern the Government of the State. But as for *Church-Government* (which is much more Sacred) I think Mr. Penn will not say, but that their Principles are wholly *Inconsistent*. Have they not broke off from the *Church-Government* established in *England*, and in all the *Christian World*? And do they not pretend that their *Light* guides them in it?

Have

Have they not by the same *Light*, *Rebell'd* from *Episcopacy*, which they cannot deny was in the times of the *Apostles*, and through all *Ages* of *Christianity* to this day? If they think this a *Light sin*, let them read the 16th of *Numbers*, and see if the sin of *Korah* was small? Or if it was for any thing else but *Church Government*? And *St. Jude* tells us, ver. 11. of those under the *Gospel* who perish in the gain-saying of *Korah*.

But if disobedience to *Church-Government* be no such great matter, why do the *Quakers* Church treat their *Separatists* with such violent *Fury*, and strain their *Invention* to find Names bad enough for them; *Devil-driven*, *Dungy Gods*, &c. as if already smothering in *Hell*? Why do they charge them so desperately with the heinousness of *Schism*?

It is true indeed, that the *Church* cannot subsist, more than any other *Society*, without *Government*: But it is as true, that the *Quaker* Pretence to the *Private Light* in *Particular Persons*, as a *Principle* over-ruling *Scripture*, and all outward *Ordinances*, is *Inconsistent* with *Government* either in *Church* or *State*, or any security from all the *Dismal* and *Enthusiastical* Murders, Rapines, and Outrage of the *Zealots* among the *Jews*; who went upon the same *Principle*, yet shew'd no evil signs of it; nor, I do Charitably believe, had, at first, any Evil Designs, nor knew, more than *Hazeael*, 2 *Kings* viii. 13. whither these Principles would at last hurry them.

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But if *Hard Words* are a *Natural Presage*, and shew an *Inward Disposition* to come to blows, no People have express'd more *Violence* in the *First*, nor do I believe that they are infallibly secur'd from the *Letter*: But no Tempting occasion has of late offer'd it self to them. For it is a very convenient Principle to be protected by other Mens *Swords*, without running any of the hazard our selves; to enjoy the *Benefits* of *Peace* equally with others, and to be freed, if not from the *Charge*, at least from the *Slavery* and *Dangers* of *War*. It is good to sleep in a whole skin. But yet if they had a Government of their own, they wou'd not part, no not with a *Sloop*.

And they have shewn that no sort of People wou'd less encourage, under their own Government, their old pretended Principle of *Embassism*, or the *Private Spirit*: We see how violently they now oppose it in their *Separatists*. They call any Opposition to the Orders of their Church, no less than *Rebellion*, and that against *God Himself*. Thus *Solomon Eccles*, told *John Story*, in his Letter above-Quoted, That his opposing the *Divine Rights* of the *Womens Preachings* and *Womens Meetings*, set up by *G. Fox*, was *Rebellion* against the *Living God*. (More Instances of this see in some of the *Quakers Principles*, Sect. 13.) And they make Orders in direct opposition to the

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T. C's Animadversions upon G. W's *Innocency Triumphant*, p. 16. and 30.

Laws

*Laws*, and make it *Rebellion* against God to obey the *Laws*, as in the Case of *Tythes*. They declare all, as well *Payers* as *Reservers* of *Tythes* to be *Anti-Christ's*, and to have deny'd *Christ's coming in the Flesh*. And it is at their Discretion to declare any other Injunction of the Law of the Land to be against their *Light*; and then it is *Rebellion* against God, any longer to obey the *Law*, in such a Case. So that all our *Laws* stand but at their pleasure. And if they shou'd declare against *All Laws* and *Kings* together; there is nothing excepted from the *Plenary Power* of their *Inward Light*.

Do not think these so extravagant suppositions. They have done as much as all I have said. Their Principle is *Spiritualizing*. And as they have *Spiritualiz'd* away all the *Letter* of the *Scripture*, the *Sacraments*, and *Christ's Humanity*; so have they reduc'd *Government* all, from the outward *Administration*, at least, of *Kings*, when the time was that they durst speak plain: As in *Edw.*

Some of the *Quakers*  
*Principles*, Sect. 10.

*Barrough's Standard*, &c.  
in the Year 1658. p. 9.

*The Lord is risen* (says he)  
to overturn, overturn, *Kings* and *Princes*,  
*Governments* and *Laws*; and He will change  
*Times* and *Laws*, and *Governments*: There  
shall be no *King* Ruling but *Jesus*, nor no *Government* of force, but the *Government* of the *Law*.  
And *George Fox* says, There is that *Nature* that  
would have an *Earthly King* to *Reign*, in which  
*Nature* lodgeth the *Murderer*. A *Word* from the  
*Lord*, p. 15. Anno 1654. The *Lord* will cleanse  
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the Land of you (Rulers, Priests, &c.) and not any that rejects Christ shall Rule in England. Discourse of the Community, p. 29. Anno 1655.

Now whether or no they Quakers do reckon us of the Church of England to be among those who Reject Christ, I refer to what follows.

And then, whether they think by this Rule, that any such ought to Rule in England, I leave to the Reader.

And then whether their Submission to such Government, can proceed from Principle or Necessity?

In short, *Enthusiasts* have no Principles, They have no Rule but their own *Fansie* (which is strongest in *Mad-Men*) and this, they mistake for *Inspiration*. And then their *Madness* is at the height. And it is inconstant as the *Wind*. They know not their own Minds. Nor can promise for themselves an hour together. They are as dangerous in any Government, as *Elephants* in an *Army*, who, if they turn their Heads, fall foul upon their Leaders. No *Libertines* have done greater mischief than the *Enthusiasts*: The *Atheists* and *Profligate* pursue not their *Wickednesses* with half *Their Zeal and Fury*. If the *Debauch'd* stick at nothing *Unlawful*, the *Zealot* thinks every thing he does to be *lawful*.

And it cannot be deny'd. No *Quaker* can deny, but that the Principle of the *Quakers* is all *Enthusiasm*. There never was any *Enthusiasm* in the World that exceeded it. None that ever call'd themselves *Christians* have advanc'd themselves so high, to have the same

*Infallible*

*Infalible Spirit, and Immediate Revelation, as the Prophets and Apostles, or as Christ Himself, to be Equal even to God, to be one Person, Substance, Soul with God. And I do not think that any Human Government can be secure of Men, in whose Power it is to screw themselves up to such Blasphemous heights of Enthusiasm; and who, while they make themselves Gods, think their Governours to be Serpents, Reprobates, and Devils, Raveners from Christ, and his utter Enemies.*

I here repeat the *Caution*, which I set down at the beginning of this Discourse. That I do not include all the *Quakers* in this: But those only who, having seen these *Blasphemies* and *Delusions* of *G. Fox*, and other their old *Primitive Quakers* will not *Renounce* them; but seek to *Cover* and *Excuse* them, and pretend still to the same *Spirit* that they had.

And what that was, we shall see yet farther in the next *Section*.

The use I have to make of this, is not to *Upbraid* or *Expose*, but to beseech *Mr. Penn*, and all the sober-minded among the *Quakers*, now at last to consider whither their strange Pretences to *Infallibility* has led them. Even from the only *Infalible Oracles* now in the World, the *Holy Scriptures*, by setting their *Light within* above the *Scriptures*; which they do, in refusing to let their *Light within* be judged by the *Scriptures*: But, on the contrary, allowing no *Obligation* which the *Holy Scriptures* have upon them, in any thing which is not likewise *Dictated* to them by their *Light within*.



in: But thinking the *Dictates* of their *Light within* to be *Obligatory* and *Infallible*, in things wherein the *Scriptures* are *silent*. Alas! If that were all! Even in things where the *Scriptures* are *Repugnant*, and Command quite otherwise. But, in the Authority which they have taken over the *Letter* of the *Scriptures*, they can overrule every Command in *Scripture*, tho' in Terms never so Positive; as in the Case of *Baptism* and the *Lord's Supper*, and many other Instances: Chiefly in that upon which I have so much insisted, because it is the Principal, their *Spiriting away* the *Letter* of the *Promised Seed*, The *Humanity of Christ*; and the *Satisfaction* *Thereby* made for our Sins; and his *Intercession*, and *Mediation* *Therein* now at the Right Hand of his *Father*; to which we *Daily* owe the *Gifts* and *Graces* of his *Blessed Spirit*.

And the *Adversary* cou'd never have gain'd this point upon them (which is the *Heart* of *Christianity*) if he had not first Disarm'd them of the Assistance of the *Holy Scriptures* (wherein this is so *mainly* and so *frequently* insisted upon) by persuading them to take their own *Light within* for the *Infallible Rule*, instead of the other.

And the *Devil* cannot keep his hold much longer than we shall return to the *Scriptures*, and submit to them as our *Rule*. Which we may perceive by this, That no other *Sett* amongst us, has run into this Excess of throwing off the *Humanity* of *Christ*, but the *Quakers*; because no other has undervalued the *Scriptures* so much as they. What other sort

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of Men that call themselves *Christians*, have abus'd the *Scriptures* by the contemptible Names of *Beastly Ware, Dust, Death, Serpents-Meat, &c.* but the *Quakers*? If they say, That this was only meant of the *Letter*; that is sufficiently answer'd before. But I have now to ask them, whether the *Letter* of their *Writings* be not as *Beastly Ware, &c.* as the *Letter* of the *Scripture*. And then, why they do not give the same *Epithets* to their *Writings*? No, no. Let them not Dissemble the matter. They know very well, that the giving of *Vile* and *Contemptible Names* to any *Writing*, can be for no other end, but to render the *Contents* of such *Writing*, not the *Letter, Ink, or the Paper, Vile* and *Contemptible*. And this is the Reason that they have taken such care to secure the *Honour* of their own *Writings*; not only from such *Vile Names* as they bestow upon the *Holy Scriptures*, but even from such *Names* as are *Honourable* and of the *Highest Estimation* among *Human Writings*; such, as *Canons* for the *Laws* of the *Church*, and *Edicts* for the *Laws* of *Emperors*, and *Temporal Government*. But these the *Quakers* think too *Mean* and *Contemptible Names* for their *Writings*; they will have them nothing less than the *Immediate Commands* of *God Himself*. And, as to themselves, they scorn the *Titles* of *Elders, Popes, and Bishops*; or, that their *Meetings* shou'd be call'd by such *Contemptible Names* as *Courts, Sessions, or Synods*. Hear the *Order* of their *Yearly Meeting* at *London*, for the Year 1673, in the following words. *It is our Sense, Ad-*  
vice.

vice, *Admonition*, and *Judgment*, in the *Fear of God*, and the *Authority of his Power and Spirit*, to *Friends and Brethren* in their *several Meetings*, That no such *Slight and Contemptible Names* and *Expressions*, as calling *Mens and Womens Meetings*, *Councils*, *Sessions*, or *Synods*—

That *Faithful Friends Papers*, which we testify, have been given forth by the *Spirit and Power of God*, are *Edicts*, or *Canons*—*Edicts* in the *Service of the Church*, *Popes* and *Bishops*, with such *scornful sayings*, be permitted among them; but let *God's Power* be set upon the top of that *unsavoury Spirit* that uses them, &c.

Here you see the *World* has not *Language* or *Titles* good enough for the *Quakers*, nor for their *Writings*. *Edicts* or *Canons* are too *Slight and Contemptible*! *Popes* and *Bishops* are *scornful sayings* to them! But while they thus vindicate their own *Honour*, and the no less than *Divine Authority* of their *Writings*, at this *Sublime* rate, They take upon them to vilify the *Holy Scriptures of God*, in the most *opprobrious and disgraceful Terms*! You must not call their *Writings* by such *Slight and Contemptible Names*, as *Canons* or *Edicts of Men*. But you may call the *Holy Scriptures*, by the not only much more *Contemptible Names* of *Dust* and *Beasty Ware*, but the *Cursed Appellations* of *Curd*, *Death*, and the *Meat of the Serpent*, that is, the *Devil*!

Now, which of these several *Treatments*, do testify the *Greatest Respect*: And whether their *Veneration* does *Merely* appear more to the *Holy Scriptures*, or to their own *Writings*, I

leave it, without more Argument, to the Reader. *Malgre* their Thin and Hypocritical Distinction of the Letter.

It is plain they never gave the Scriptures a good word, but meerly for Popularity, when forc'd to it, to avoid the *Odium* of the World. And therefore, since the Year 1660. when the Restoration of the Church and Her Liturgy brought the Holy Scriptures again into Request, the Quakers have been more Pharisaically Cant towards them; and, upon some Turns, will bestow upon them the Epithet of Holy; because it is so common in the Mouths of other Men.

But in all their Preashings or Writings before 1660. where-ever they had occasion to name the Holy Scriptures, they seldom or never gave them that Epithet of Holy, or Sacred, but plain Scriptures at best; tho' most commonly, they did not let them pass without some of their sweet Appellations, before-told, of *Beasty Ware, Serpents Meat, Death, and Carnal*, to beget the greater Reverence for them in the People!

And it is desir'd, to Confute this Observation, that they wou'd give us what Citations they can (they will not be many) out of all their Books, which were wrote before 1660. (and they are very numerous) which name the Scriptures with the Appellation of Holy or Sacred, or indeed with any sort of Respect: Especially let them Quote Fox, Burroughs, Howgil, or some of their Principal Pillars.

But

But indeed, none ever have so Contemn'd and Villify'd the *Holy Scriptures* as they have done.

One of their *Mighty Prophets* (before and hereafter-mentioned) height *Solomon Elias*, came into the Church at *Aldermanbury* in *London*, in time of *Divine Service*, all Naked, belinear'd up to the Elbows, with *Excrements*; and other *Quakers* did justifie this *Beast*, and said, that he might as well come into the Church with that *Filth* in his Hands, as the Minister with a *Bible*. And he was, after this, very dear to *G. Fox*, and the Companion of his Travels.

Upon the 10th of *August*, 1681. at the *Quaker-Meeting-House* in *Grace-Church-Street*, one, who had a greater Reverence for the *Holy Scriptures* than the rest, brought a *Bible* with him; and before the *Meeting* was gathered, or their *Preachers* come (so that it was no Disturbance to their Publick Service) he, being in the Gallery, read part of a Chapter, it was the 14th of *St. Luke*; so nothing particular as to the *Quakers*, that they could take notice of: But it was the *Bible*! And that was a sight not us'd to be seen there, much less to hear it read; which so mov'd their Indignation, that one of the Chief of them snatch'd the *Bible* out of his Hand, and (notwithstanding of all their *Meekness*) thrust him (an *Ancient* and *Grave* Man) all along the Gallery, down several steps. *Richard Smith* was present, and did attest it.

But that this may not seem strange to the Reader, he must know that there never was, from their first appearing in the World, one *Chapter* of the *Holy Scriptures* read in any of their *Meetings*. Tho' many of their own *Epistles* have been frequently; and enjoyn'd there to be read. But they lead them from the *Scriptures*, as from a *Dead Letter*; which is *Hurtful* and *Pernicious*: And that they shou'd mind only their own *Light within*; that is, to follow their own *Imaginations*.

But wou'd not that Argument of minding only their own *Light within*, conclude as much against reading the *Letter* of the *Quaker Writings*?

O, no, that was far from their meaning! For, having thus taken the People off from reading or minding the *Holy Scriptures*; the *Fetch* which the *Devil* had in this, was to substitute the *Rankest Poyson* in lieu of that *Heavenly Manna*, the *Scriptures* of God. And therefore this *Grand Deceiver* possess'd the *Quakers* with that *Nonsense*, as well as *Blasphemy*, That when, upon pretence of the *Light within*, he had drawn them away from reading of the *Scriptures*, yet, upon the same Argument, he made them Zealous for the Reading and Studying of *their own Writings*; as if the Pretended *Sufficiency* of their *Light within*, were not as much overthrown by the one, as by the other. But this plainly discovers their Preference of *their own Writings* to the *Holy Scriptures*; that, while they rejected the *Scriptures*, as not *Necessary* to the

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*Guidance or Direction of their Light within;* they, at the same time, enjoyn'd, under the severest Penalties, even of rejecting the Authority of God Himself, not only the *Private Studying*, but the *Publick Reading of their own Writings*, in their *Meetings*. Thus their Great *Fox Commands*. *This is the Word of the Lord,* (says he) *I charge you, in the Presence of the Lord God, to send this (Epistle) amongst all Friends and Brethren every where, to be read in all Meetings. To them All this is the Word of God, &c.* Yet he calls it *Blasphemy*, to say the *Holy Scriptures* are the *Word of God*, as before shewn. And *George Whitehead*, in what he calls *An Epistle for the Remnant of Friends*, concludes thus, *Let this (Epistle) be read distinctly, in the Life and Authority of God, from whence it came, amongst Friends in and about London, and elsewhere, &c.*

Now I do desire *G. Whitehead* to produce out of any of his, or all of their *Writings*, such an *Advice or Encouragement* as this, for reading of the *Holy Scriptures*. Or to tell us whether they ever yet endur'd so much as one *Chapter* of them to be read, upon any occasion whatsoever, in any of their *Meetings*? And then, whether it be not a plain *Consequence*, that they do Prefer *their own Writings* (which they so strictly enjoin to be read) to the *Holy Scriptures*, which they not only not Enjoin, or Command, but never so much as Advise, or Recommend to be read? But, on the contrary, they give all the Threatning Discouragements that can be, to deter any

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from reading of them, calling them *Carnal* and *Death*, as before is told.

But to come to further Evidence, and give you even a *Judicial* Determination of the *Quakers* Assembl'd in their *Publick Meeting*, when they durst speak out against the *Scriptures*, about the Year 1658. this Cause was brought before them, and solemn Judgment given. For then it was that *Thomas Padle* accus'd *John Chandler* (both of *Southwark*, *Quakers*) at a *Meeting* of the *Quakers* at the *Bull and Mouth*, up one pair of Stairs. I give it thus particularly, that the *Friends* may not pretend Ignorance; and because I have *Eye and Ear Witness* to produce, if it be in the least Disputed, that *Then* and *There* the said *John Chandler* was Accus'd by the said *Thomas Padle*, for saying, *That he Preferr'd the Scriptures before the Friends Books*; which Accusation *John Chandler* did not deny (he was something of a *Scholar*, beyond the common *Quaker Level*) but being *Reprov'd* for it by the *Meeting*; he said, in Excuse, that it was in Dispute with some Opposers, and that the *People urg'd him to it*. And some of those who were present at that *Meeting*, do very well remember, that one principal Reason they gave for the Preference of *their own Books* to the *Scriptures*, was, *That tho' the People had had the Scriptures many Years, yet they had not Converted so many to the Truth as Their Books had done*.

Edward



*Edward Burroughs*, p. 47. of his Works, determines clearly, that the *Scriptures* are not now of any Authority at all to us, at this day. Why? Because they were Commands given to others, and not to us. For example, That the *Epistles to the Corinthians* bound no other Church; that to the *Galatians*, had respect only to those of *Galatia*, and so of all the rest. And that the old *Prophets* were only to be hearkened to at that time, by those particular *People or Nations*, to whom they then directed their *Prophecies*. For it being objected, that the *Quakers* held this pernicious Principle, That the *Saints* were not to do Duties by or from a Command without, but from a Command within; and that the word Command in Scripture, was not a Command to them, till they had the word within them. Burrough owns and justifies it. I answer, (says he) That is no Command from God to me; which he Commands to another; neither did any of the *Saints* which we read of in Scripture, act by the Command which was to another, not having the Command to themselves; I Challenge an Example of it; they obey'd every one their own Command; and thou or any other, who goes to Duty, as you call it, by Imitation from the Letter without, which was Commands to others-----your Sacrifice is not accepted, but is Abomination to the Lord, &c.

Here it is made Abomination to the Lord, to obey the Command of Scripture, or to live by Imitation (as he calls it) from the Letter; that is, not to follow our own Imaginations with-

without the controul of *Scripture*, or any other *Law*.

This is the same Principle which is before related from Mr. *Penn*; and almost in the same words, That *what was a Command of God, in old time* (that is, in the *Scriptures*) *is not so to us, unless requir'd by the same Spirit. Anew*. Here the whole Authority of *Scripture* is, at one blow, cut down. For no Command in *Scripture* is, by this Rule, obligatory, unless it be Commanded *Anew* by the *Quaker Light within* (that is, by every Man's *Roving Imagination*) and, if it be Commanded by their *Light within*, then they think that it is Dictated by the same Spirit, which gave forth the *Scriptures* of old; and, upon that account only, that it is obligatory; but not because it is contain'd in *Scripture*; which was only a Command to those in former Ages, but not to us who have another Rule given unto us *Anew*; that is, our own *Light within*. So that the *Scriptures* are, by this, as much *outdated* as an old *Almanack*. And we must no longer search the *Scriptures*, we must not live so much as by *Imitation* of what we find there. *Burroughs* says, it is *Abomination to the Lord*.

And therefore, it was no strange thing to hear *George Whitehead* in his *Serious Apology*, p. 49. Prefer not only their *Writings*, but their *Extempore Preachments*, and even all whatsoever they speak, upon any account, to the *Holy Scriptures themselves*.

The

The Question demanded was this, *Do you esteem your Speakings to be of as great Authority as any Chapter in the Bible?* And his Answer is in these words, *That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and Greater.*

And therefore, tho' they have let no suppos'd contempt of their own Books go unrebuked (as in the Instance before of *Chandler*) yet we never heard of any *Censure* they have pass'd upon those many much grosser Contempts of *Scripture*, which daily are found among them. Particularly (that we may always name some Instance) of *Mary Tucker*, a *Quaker* Servant to *William Reyman* a Barber, now living in *Queen-street, Cheapside*, but formerly in *Bread-street*, where this *Mary*, then his Servant, took the *Bible*, and, in the open day, publickly *Burnt* it, against the *Church* in *Bread-street*, to shew her *Zeal*.

Pursuant to this their Principle, in their Disputes among themselves, they appeal to their own *Writings*, instead of the *Holy Scriptures*. Thus when in their Publick Meeting, at *Philadelphia*, upon *Sunday, 11 Decemb. 1692*.

*G. Keith* was Accus'd of *Heresie*, in saying, *That the Light within was not sufficient to Salvation, without something else, i. e. Christ Jesus, as without us.* And that

See *Heresie*  
and *Hatred* be-  
fore *Quoted*,  
p. 1.

*G. Keith* desir'd to have that pretended *Heresie* prov'd against him by *Scripture*; it was reply'd by *Sam. Jennings*, as the Mouth of the Meeting,

ing, we are not to prove it from Scripture, but from Friends Books; for the Question betwixt us and George Keith, is not, who is the best Christian, but who is the best Quaker. And, according to their Rule, they produc'd, instead of Scripture, a Citation out of Mr. Penn's Part of the *Christian Quaker*, against G. Keith, to prove him an Heretick, Mr. Penn's words were these, *The Talent is in it self sufficient.* And so G. Keith was Damned as an Heretick for saying, *That the Light within was not sufficient without something else.* Ut supra.

It was two Years before this, when Thomas Fitzwater (before-mentioned) another Quaker Preacher, at Philadelphia, being ask'd how he liked G. Keith's Doctrine? Said, not at all. For that he was Building up, what they (the Quakers) had been throwing down these Forty Years, to bring People back to the Scriptures, and the Professors Christ.

This is the True and Genuine State of the Controversie betwixt G. Keith and the other Quakers; and betwixt the Quakers and other Christians. And here I will end this tedious Section.

SECT.

## S E C T. VIII.

## Of the Quakers IDOLATRY.

AS their Notion of their *Light within* has led them from *God and Christ*, and Their *Holy Scriptures*, into a *God and Infallible Rule* within themselves: So have they, as a Consequence of this Madness, committed the wildest *Idolatry* to one another, putting themselves in the place of *God*.

They think it not Honour enough to stand before the Throne of God, but *G. Fox* places them upon the Throne, p. 31. *The Quakers* (says he) are in the Power of God, and in the Authority of the Lamb, above all Houses, and — are upon the Throne.

And according to this *high Dignity* in which they place themselves, they give to themselves, and to one another, the most peculiar Titles of Christ, as that of the *Branch* and the *Star*, and the *Son of God*, which are attributed to *G.F.* & which he takes to

himself, I saw the Copy of *New Rome Arraigned* a Letter of his to *Oliver* ed. p. 33, 34. *Cromwel*, transcrib'd by a *Quaker*, and preserved as a *Precious Piece*. He there calls himself the *Son of God*, and says of himself, *My Kingdom is not of this World*. But because some  
wou'd

would turn it off, and pretend that he spoke these words of *Christ*, and not of *himself*, I will set down *verbatim* that part of the Letter, and leave the Reader to judge. These then are his words. *I who am of the World call'd George Fox, do deny the carrying or drawing of any Carnal Sword against any, or against thee Oliver Cromwel, or any Man, in the presence of the Lord God I Declare, as God is my witness, by whom I am moved to give this forth from him, whom the World calls George Fox, who is The Son of God, who is sent to stand a Witness against all Violence—— My Weapons are not Carnal, but Spiritual, and My Kingdom is not of this World, therefore with the Carnal Weapon I do not fight.*

These are his words. And tho' given forth (as he pretended, and the *Quakers* own) as from the Mouth of The Lord: Yet the Editors of his *Journal*, since his Death, have made bold (as in many other Instances hereafter mentioned) to alter his words, to leave out, and put in, as they see Cause, to blind the Eyes of the World, and obviate the Objections against their Horrid *Blasphemies*, &c. Therefore, in his *Journal* Printed 1694. p. 137. These words of Fox's Letter [*My Kingdom is not of this World*] are left out, as likewise these [*Who is the Son of God*] instead of which is added [*I set my Name to it*] but to go on.

In a Book call'd *News coming out of the North*, p. 15. G. Fox says, *I am the Door that ever was, the same Christ yesterday, to day, and for ever.* And

And in the Introduction to his *Battle-door* for Teachers and Professors, he says, *All Languages are to me no more than Dust, who was before Languages were.* And in the Title Page of *News coming out of the North*, he says, *Written from the Mouth of the Lord, from one who is Naked, and stands Naked before the Lord, Cloathed with Righteousness, whose Name is not known in the World, risen up out of the North, which was Prophesied of, but now is fulfilled.* And in several *Petitions Answered*, &c. p. 60. *My Name is covered from the World, and the World knows not me, nor my Name, G. F.*

This Fox came out of the North of England, and thus they break forth in his Praise, *O Thou North of England, Who art*

*counted as Desolate and Barren,* See *New Rome Arrained*, p. 34.

*and reckon'd the least of the Nations, yet out of Thee did the BRANCH spring, and the STAR arise, which gives light to all the Regions round about: In Thee the Star of Righteousness appear'd, &c.*

*Jos. Coal*, in his Letter to G. Fox, thus Adres him, *Ibid.* p. 33. *Dear George Fox, who art the Father of many Nations, whose Life hath reached through us thy Children — whose Habitation is in the Power of the Highest, in which thou Rulest and Governs in Righteousness, and Thy Kingdom is Established in Peace, and the Increase thereof is without End. And all this W. Penn does Justifie and Excuse. In his Judas and the Jews, &c. p. 44.*

*John Audland*, another Quaker Preacher, of—

*New Rome unmask'd*, p. 43. 44. from whence so p. 50. you will find many more of the like Idolatrous Letters, and Blasphemies.

fers his *Sacrifice* and *Worship* in the following words of his Letter to G. Fox from the *West of England*. "Dear and Precious One, in whom my Life is bound up, and my Strength in thee stands. By thy Breathings I am Nourished, by thee is my Strength renewed, Blessed art thou for evermore, and Blessed are all that Enjoy thee; Life and Strength comes from thee, *Holy One* ——— Daily do I find thy Presence with me, which doth exceedingly preserve me; for I cannot Reign but in thy Presence and Power. Pray for me, that I may stand in *Thy Dread* for evermore — I am thine, Begotten and Nourished by thee, and in thy Power am I preserved. Glory unto Thee, *Holy One* for ever.

I mention this Letter more particularly, because I have seen the Original, in *John Audland's* own Hand, and compar'd it with other of his Letters; and, as well by the *Character*, as by some unusual *Spelling* of some words, it is as Demonstrable to be *John Audland's* own Hand-writing, as can be given, except seeing of him write it. But because some of the *Modern Quakers* would fain deny it, tho' they cannot, this Letter was sent by some *Quakers* to *Chippenham* in *Wiltshire*, where *John Audland* us'd to *Preach*, and there were many who were well acquainted with his Hand, and it was return'd from thence with the Attestation of many *Quakers*, that it was certainly his own Hand-writing. And for farther Confirmation, it was sent likewise to *Kendal* in *Westmorland*, where *John Audland* was born and dy'd, and it



it was certify'd from thence likewise, by the Quakers who saw him, that it was unquestionably John Audland's own Hand-writing.

Solomon Eccles, in a Sheet he Printed the 17th of the ninth Month, 1668, called, *The Quaker's Challenge*, p. 6. says these words of George Fox. *It was said of Christ, that He was in the World, and the World was made by Him; and the World knew Him not: So it may be said of this True Propbet (George Fox) whom John said he was not.* This being objected by one Jeremy Ives, in his *Questions to the Quakers*, George Whitehead makes this excuse for it, in his *Serious Search*, Printed 1674. p. 58. he says that these words, *The World was made by him*, must not be apply'd to G. Fox, but only these words, *The World knew him not*. Tho' they are both in the same Sentence, and no Reason nor Rule of speaking in the World, can apply the one without the other. But even this Arbitrary Interpretation will not do. For the following words *whom John said he was not*, are, past all help of Dodging, apply'd to George Fox. Read the Sentence; *So it may be said of this True Propbet (G. Fox) whom John said he was not.* Now, who was it that John said he was not? He said, *He was not the Christ*. He did not say, *He was not G. Fox*. And therefore this cannot be apply'd to G. Fox any otherwise than by supposing him to be The Christ. Which the Quakers (by a Monstrous sort of Transubstantiation) think themselves to be.

I

And

And pursuant to this Blasphemous Principle, they pay outward *Adoration* to one another. And tho' they will not give their *Man* or a *Nod* to the Men of the World, yet it is their Custom, to *Bow* to one another: Which some of them being tax'd with, as being a giving *Honour* to *Man*, contrary to their Principle, they answered, It was not to the *Man* they *Bowed*, but to the *Light* within him, which was *Christ*. But *G. Fox* had the chief of their *Worship*: I have it from Eye-witnesses, who have seen them Fall down to him, and saying to him, *Thou art the Son of the Ever-living God, the King of Israel, All Nations shall Worship thee, &c.* And kneeling to his Wife *Margaret*, gave her an *Ora pro nobis*, in these words, *O thou my Heavenly Mother, Pray to my Heavenly Father for me.* These *Adorations* were common to *George Fox*. And that Blasphemous *Vulpone* took it Gravelly, without any Reprehension; but on the contrary, with *Delectation*, stroaking his Hand over their Faces (as his Custom was) who kneel'd or fell prostrate before him. But because the *Friends* call always for an *Instance*, tho' the Case be never so common; I will, to oblige them, go a great way back; and name *Ann Gargil*, who when *G. Fox* came first to *London*, threw her self upon her *Knees*, between his Feet; and cry'd out to him, *Thou art the Son of the Living God!* *S. B.* another *Quaker*, now alive, was present; and confesses she was struck with that Blasphemous Expression.

At

At another time, a *Sbe-Preacher* arose in a *Public Meeting*, and with a *Trembling Voice*, and *Singing Tone*, thus accosted *G. Fox*, then present, *Thou art the King of Saints!* Whereat another *Quaker Woman* being offended, did expostulate with her after the *Meeting*: And her excuse was, that it was not to *G. Fox* she spoke those words, but to *Christ* who was *within him*.

And this was the very Ground and Foundation of all *Idolatry*; viz. the suppos'd *Presence* or *Inhabitation* of the *Divinity* in their *Images*; or in the *Sun* and other *Creatures* whom they *Worshipped*, upon that only *Presence*; and as transferring the *Honour* to *God* *Residing* in them, or *Represented* by them.

And this very Excuse do the *Quakers* give here, *G. Whitehead* thus an-

swering the Charge of *Idolatry* in their *Adorations* before-men-

tioned, paid to *G. Fox*. And as to his (*Fran. Bugg's*) Charge

of *Idolatries*, if not *Blasphemous Names* and

*Titles* given *George Fox*, how proves he they gave and intended those *Names* and *Titles* to the

Person of *George Fox*, and not to the *Life* of *Christ* in Him, whereof He was a *Partaker*?

*Innocency against Envy*, p. 18. This, as I said before, is the same Excuse that the *Romans* give for their *Idolatries*.

Secondly, By this Rule, Every *Quaker* may be *Ador'd* with *Divine Honour*, and all the

*Attributes* of *God* given to him, because of his *Light within*, or the *Life* of *Christ* in him,

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Thirdly,

Thirdly, I will shew hereafter, That they allow of Divine Honour to that Man *Christ Jesus*, upon no other account than as *George Whitehead* allows it to *George Fox*, that is, because of the Residing of the *Divine Word* in Him. And they distinguish it from his Person, as *Here* from *George Fox's*; for as they express it, *They can never call the Bodily Garment Christ*. And they do own that the Name *Christ* does belong to every *Quaker* as well as to *Jesus*; that is, to both, only upon the account of the *Light within*, which they call the *Divine Word*, or *Christ*. All which shall be prov'd in its place.

Let me here only observe what an Uncouth and Preposterous piece of *Humility* it is to deny the Title or Civility of *Master*, or of their *Hat*, while, at the same time, they *Worship* one another with *Divine Honour*, and bestow upon themselves *Titles* far above what any *Angels*, since *Lucifer*, durst pretend to, to be even *Equal* with *God* of the same *Substance*, and the same *Soul* with Him; and grudge not to apply all the *Attributes* of *God* to the *Light within* them, and to themselves, for its sake: Thus transferring the *Honour* of *God* unto *Themselves*.

In a Book of theirs call'd, *The Guilty Clergy-Men Unvail'd*. By T. S. Printed 1657. They make the *Quakers Blood* to be the *Blood of Christ*, by which we are saved; for they tell their Persecutors (as they call'd them) and who they say were Guilty of their Blood, p. 17. *That you will by no means be thence cleansed,*

sed, but by the same Blood which you so cruelly shed. Yet notwithstanding of this high Value they put upon themselves, Arrogating not only the Names and Attributes, but the Worship and Adoration of God to belong to them, See how Jealous they are of the least common Respect that dare be paid to other Men. In the same Book p. 22. they thus fall upon their Opponents, for giving William Thomas a Minister, the Stile of That Reverend Man. Say they, How comes W. T. to be a Reverend Man? Are you not ashamed to Court one another with false and flattering Titles—— Did Paul or Peter ever mention each other by the Name of Reverend Brother? Ye shameless and presumptuous Ones, who durst assume that Title to your selves, which the Spirit of Truth in the Holy Scriptures appropriateth to the Lord alone, saying by the Mouth of David, Holy and Reverend is his Name. Psal. cxi. 9. See what Tender Consciences are here! who, at the same time, wipe their Mouths, and excuse all the Bloody Blasphemies before-mentioned, and their own detestable Idolatry in assuming Divine Honour and Worship to themselves, and paying it to one another.

## S E C T. IX.

*The Quakers Belief, as to the Doctrine of the Holy Trinity.*

**H**AVING shewn the dreadful Errors of the *Quakers* before spoke to, All proceeding from the Monstrous Notion of their *Light within*, it cannot seem strange if we find them altogether *Heterodox* in the *Fundamental Principles* of the *Christian Religion*, which I come next to consider. And first, as to the *Doctrine of the Holy Trinity*.

The *Quakers* and *Socinians* acknowledge a *Three*, but deny a *Trinity*; which is to *confess* the same thing in *English*, and to *deny* it in *Latin*: For *Trinitas* is only *Latin* for the *Three*. But the meaning is, they wou'd not have the *Three in Heaven* to be three *Persons*. Tho' they cannot tell what *Three* they are, if they be not three *Persons*.

And the *Quakers* who own the *Divinity* of *Christ*, are under greater difficulties than the *Socinians*, who deny the *Divinity* of *Christ*. For if *Christ* be *God*, and that there is but one *Person* in the *God-head*, it must necessarily follow that *God the Father* was *Incarnate* and *Dy'd*. And that *Christ* was his own *Father*, to whom he pray'd upon the *Cross*. And many the like *Absurdities*, which are avoi-

avoided by those *Socinians*, who do not acknowledge *Christ* to be *God*. Tho' others of them do own the *Divinity* of *Christ*; but with such *Distinctions* and *Salvo's*, as I am afraid are at the bottom of the *Quaker* Pretences.

*G. Fox* opposes *Christopher Wade*, for saying, That the *Holy Ghost* was a Person, and that there was a *Tri-* *Great Mystery,*  
*ity of Three Persons* before *Christ* p. 246.  
 was born. It seems, by this, they do not acknowledge that there were *Three in Heaven* before *Christ* was born. And if so, then the *Quaker* *Three in Heaven* must be *Creatures*. The *Scriptures* (says *George Fox*, *Ibid.* to *Chr. Wade*) do not tell the People of a *Trinity* nor *Three Persons*; but the *Common Prayer-Book*, speaks of *Three Persons*, brought in by the *Father* the *Pope*; and the *Father*, *Son*, and *Holy Spirit* was always *One*. He means one Person. As *Muggleton* does, who says, That the *God-head* was *Incarnate*; and that there was no *God* while *Christ* was upon the *Earth*: But that *Elijah* was *Deputed* by *God*, upon his *Divesting* himself of his *God-head*, to *Govern* as *God*. That *Christ* knew no more of himself, nor what he was, than *Elijah* pleas'd to let him know: That *Elijah* was the *Father*, to whom *Christ* Pray'd upon the *Cross*: That *Elijah* rais'd *God* from the *Dead*, carry'd him up to *Heaven*, restor'd him to his *Throne*; and then he was *God* again. All this I have had from *Muggleton's* own Mouth, as well as from his *Writings*.

It terrifies my very Soul while I repeat such Dreadful and Senseless Blasphemy! And I wou'd not have done it, but to shew to what unimaginable Excesses *Enthusiasm* may drive Men; and that all shou'd beware of that desperate *Shelve* upon which both our Church and State have suffer'd miserable Shipwreck: That we may once again (if it be the Will of God) learn some Sobriety of Religion, and Modesty in our own Conceits, to distinguish *Fancy* from *Revelation*, and not to think our selves Wiser than all the World beside.

How far the *Quakers* differ from *Muggleton*, in what is here told (excepting the Deputyship of *Elijah*) will appear by their allowing no distinction betwixt the *Father* and the Son. *Christ is not distinct from the Father*, says G.

*Fox*. They (the Father, Son, and Holy Ghost) are not distinct—and you Priests are not fit to judge in such things as they are; they are too weighty and too heavy for you. This was because these Priests (as he calls them) had said, That the Father, Son, and Holy Ghost, were Distinct; which *Fox* thus violently opposes. I hope Mr. Penn's former Excuse will not serve here too, that this, must go off upon the account of G. Fox's Ignorance; and that by Distinct he did not mean Distinct, but may be (as an Ingenious Stickler may pretend for him) that he thought Distinct meant Separated (for there is nothing that can be said, for which something may not



not be alledg'd) but sure *G. Fox*, if he were alive, wou'd give little thanks to any who shou'd thus vilifie his Understanding: For *George* here exalts his own Understanding, and reproaches that of the *Priests*, who, he says, were not fit to judge of such *Great* and *Weighty* things; And now for any *Quaker* to say that it was *George* himself who was not fit, wou'd be a severe Reproof, and look like betraying of their Cause.

But *secondly*, These *Priests* of *G. Fox*'s did not hold or alledge any Separation, but only a Distinction between the *Father*, *Son*, and *Holy Ghost*. And if you will suppose *G. Fox* so incapable as not to know any difference betwixt these two, he was a very sorrowful Beginner of a Religion; and cou'd neither be Separated nor Distinguish'd from a Tool, that Knaves do work with, call'd a F—l. He licks up, or stumbles upon old exploded Heresies, and vents them for *Immediate Revelations*. He falls in here with the *Patripassians*, so call'd, because they held that it was God the *Father* who was *Incarnate* and *Suffer'd*. Which *G. Fox* asserts (*ut supra*, p. 246.) where he Disputes against *Chr. Wade* for saying, That God the *Father* never took upon him *Humane Nature*. Which (says *George*) is contrary to the Scripture. And says, for proof, That *Christ* was call'd, *The everlasting Father*. And, in his usual Style, accuses *Chr. Wade* for his Ignorance in this *Mystery*, which *G. Fox* thought none understood but himself and Partners. Of which you will see yet greater proof in what follows.

SECT.

## S E C T. X.

*Concerning the Divinity and Incarnation  
of CHRIST.*

**T**HE *Quakers* Heresie in this, is taken from the *Socinians*, they say, *Christ* took Flesh; but no otherwise, as they explain it, than as *Angels* assum'd *Bodies*; or as He *Christ* (or the *Word*) did *Inspire* or *Dwell* in *Prophets* or *Holy Men* of old, tho' they allow (not always) that *Christ* did *Inspire* the Person of that Man *Jesus* in an *higher measure* than other Men.

But they deny any proper *Incarnation* of *Christ*; that is, that he was *made* Flesh; or that He and *Jesus* were one Person.

Yet they allow *Jesus* to be call'd *Christ*, from the *Dwelling* of *Christ* in him: But, for the same Reason, they take the Name *Christ*, to themselves; and say, that it belongs to *Them*, as well as to *Jesus*, from the same *Dwelling* of *Christ* in *Them*, as was in *Jesus*.

They say that *Christ* did raise up the *Body* of *Jesus* from the Dead; but they say not that *Christ* did carry it up with him into Heaven. So that tho' there be a *Christ* now in Heaven, that is, as he was before his Descent upon

upon *Jesus*, as he is the *Word of God*, yet they do not confess that there is any *Jesus* now in *Heaven*, or any where else; they know not what is become of him, or what *Christ* did with that *Body of Jesus* after he had rais'd it from the Dead. They say there is no *Christ* without them; no other *Christ* but what is within them. They allow him now no other *Body* but their own, they call themselves his *Body*, that is, the *Church*. And as they give him no other than a *Mystical Body*; so they *Spiritualize* all, his *Life* and *Death* to his *Spiritual Living* and *Dying* within them. As one of their *Preachers* Pray'd at a *Solemn Meeting*. O God, who was *Crucify'd, Dy'd, and Rose again in us!* And *G. Fox* says, That if there be any other *Christ* but he that was *Crucify'd* within, he is the *False Christ*—

Great Myst.

p. 206.

this *Christ* that was risen and *Crucify'd* within ——— *Devils and Reprobates* make a talk of him without. And he disputes against those who say, That the *Adam Christ* that was *Crucify'd*, his *Body* is now in the *Presence of his Father*. (*Great Myst.* p. 211.) or that *Christ* is absent from them (the *Quakers*), as touching his *Flesh* (p. 210.) and (p. 254.) they that profess a *Christ* without them, and another *Christ* within them, here is two.

*Robert Gordon* was the first among them that I find, who taught the *Orthodox Faith* in this point, of the *Divinity* of *Jesus*, and his *Satisfaction* to the *Justice* of *God* for our *Sins*; by which he purchas'd *Redemption* for us, through

through Faith in him, as outwardly suffering Death for us upon the Cross, and now Personally Reigning in Heaven; and not only as a Light within us: Tho' he denies not that Light within, but strongly asserts the necessity of it, as it is an influence sent from the Spirit of Christ into our Hearts, to guide and enlighten us, but not the very Christ it self; and the only Christ and Saviour as the Quakers Impiously do Blaspheme, denying any other at all.

The Book wherein Rob. Gordon taught as abovesaid, he Entituled, *A Testimony to the true Saviour, or Jesus Christ of Nazareth, as having already purchas'd Redemption for us in the Body of his Flesh, and Revealing it within us by his Spirit.* It was Printed in London in the Year 1670.

Against this wrote George Whitehead, with three other Quakers.

And Robert Gordon Published an Answer to every one of them severally, which was Printed 1671. and call'd, *Christianity Vindicated.*

And in R. Gordon's Reply, you will find the abominable broad Blasphemous Heresies which these Quakers did hold, as p. 20. That Christ was never seen with any Carnal Eye, nor his Voice heard with any Carnal Ear. Hereby (says Gordon) plainly denying him to be the Son of Man. And p. 21. You neither Confess nor Preach him (Christ) as a Man, but as a Light in that Man Christ, and as a Light in every Man, as it is in every Man, as he comes into the World. And p.

30. Behold the Lamb of God that takes away the sins of the World. A Voice not heard among you (says Gordon) of the Man Jesus Christ, the Son of the Virgin Mary, as now Existing Outwardly, Bodily without us, but apply'd by some among you to Meekness, Humility, and the like within you. And p. 33. The Light, the Seed within, is Christ, then I am he that speaketh; then Hosanna: The Son is equal with the Father, I witness the Son in me, so I witness Equality with the Father: The Light in me is Christ, Christ is the Word by which the World was made, then, it was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this Prophet G. F. as is said by S. E. in his Paper Entituled, *The Quakers Challenge*, p. 6. Christ is the Way, the Truth, and the Life; Christ is in me, and must not be say where he is, I am the Way, the Truth, and the Life? He that hath the same Spirit that raised up Jesus from the Dead, is Equal with God: Jesus Christ the Mystery passed before, the same Spirit takes upon it the same Seed, where it is manifested; as it is mentioned in G. Fox's Book, Entituled, *Saul's Errand to Damascus*, p. 7, 8.

Here you seethem making themselves Equal to God, by their having the true Christ in them: Now see them, for the same reason, Preferring themselves before that Man called Christ: they make that Man Christ and all that he Suffered and Did, to be but a Type and Shadow of what is really perform'd in them by the True Christ, as you may see in Gordon's Testimony to the True Saviour above Quoted, p. 36, 37. The same things

things are fulfilled in thee (speaking to the Quaker) that was figured in him (Christ.) But tell us plainly (says he p. 37.) is that one Sacrifice of the Crucify'd Body of our Lord, once offered to bear the sins of many, a Pattern and Figure of things to be done over again in us, the Blood without Typifying Life and Spirit within? Is this Sacrifice so weak, so empty a thing, that it is a Pattern and Figure, having nothing in it self, but as Pointing to another, to wit, this Light, enlightning every Man? How are you beguiled (does Gordon Reason with them) to Preach up the Light and enlightning every Man that comes into the World for the True Christ! to cry up the Light within! to cry down the Blood without! To Preach him as an Example! To cast out the Atonement! To speak of him as a Figure, pointing at this Light within as the abiding Substance — p. 40. Denying him to have any Real, Outward, Individual, Glorified Bodily Existence in his Father's Kingdom. The Preaching of a Christ without them, they call old Beggerly Stuff; and those who have formerly Preach'd him, as without us (tho' Prophets or Apostles) to be Low and Carnal in their day, according to their Cant, which he there Repeats.

W. Penn will not have the true Christ to be a Person, but only a Principle, such as Justice, Meekness, Mercy, or any other Moral Virtue. What is Christ (says he) but Meekness, Justice, Mercy, &c. Can we then deny a Meek Man to be a Christian? And he makes no more requisite to Christianity; and then allows the Heathen to be Christians. And says, That to make a-ny

ny distinction betwixt a *Moral Man* and a  
*Christian*, has been a deadly Poyson these latter  
 Ages have been infected with. And he compares  
 this *Moral Light in the Heart*, the *Light of Mora-*  
*lity*, or our *Regeneration* by it, to the *Incarnation*  
 of *Christ*, and he makes this *Regeneration* the  
 greater *Mystery* of the two. If the *Manifesta-*  
*tion* (says he) of the *Son of God in the Flesh* be a  
*Mystery*; how much more is the work of *Regenera-*  
*tion* a *Mystery*; that is wholly *Inward and Spiritual*  
 not, this *Light in its Operation*? See this more at large *Discuss-*  
 ed, with the *Defences* which *Thomas Ellwood*  
 has made for both these *Quotations* out of *Mr.*  
*Penn's Books*, in *Satan Disrob'd*, Sect. i. N. X.  
 XI. XII. p. 8, 9, 10, 11, 12. By this it is  
 plain what they mean by *Christ*, not that *Man*  
 the *Atoner Jesus*, but the *Light within Him*, as within  
 themselves. And therefore the work of this  
*Light in their Hearts*, they make a greater *My-*  
*stery*, than the *Birth* of the outward *Jesus*;  
 which cou'd not be, if they thought him to be  
 a *Christ* as *Truly and Properly* the *Son of God*: And not  
 only in such a large Sense, as every *Man*, espe-  
 cially every *Good Man*, may be so call'd. Nay  
*Mr. Penn* owns this, in direct terms, p. 146.  
 of his part of a *Serious Apology for the Principles*  
*and Practices of the People call'd Quakers*, Printed  
 1671. where he confesses that the *Body* which  
 suffered at *Jerusalem*, was the *Body of Christ*, i. e.  
 which *Christ* assum'd not into his *Person*, but  
 as a *Cloak* only, or a *Veil*, like the *Body* in  
 which *Angels* appear for a time, and throw  
 them off again: And *Christ* (says he) suffer'd  
 this *Body* of his to be *Crucify'd*: But that the  
 out-

outward Person which suffered, was properly the Son of God, we utterly deny. These are his very words. The same was said in a Book Printed the same year 1691. Compos'd by a whole *Juncto* of the Quakers, Entituled, *Some Principles of the Elect People of God, in scorn called Quakers*. There p. 126. They say that *The Scriptures do expressly distinguish between Christ and the Garment which he wore* — And we (say they) can never call the Bodily Garment, Christ. And Isaac Pennington in his *Questions to the Professors*, p. 25. denies that it was the *Flesh and Blood of the Veil* — of the outward Earthly Nature (as he calls the Body of Christ) by which we are cleansed, for says he *Can outward Blood cleanse the Conscience?* See more of this in the *Gleanings to Satan Disrob'd*, p. 2. From this Notion which they have of Christ's Body, they think that he now, having laid aside that Garment or Veil, and not carry'd with him into Heaven, there is consequently no such Person as Christ; God and Man, in Heaven: And condemn us, as Worshipping an Imaginary God, for paying Adoration to Him. Thus says Christopher Atkinson (before mentioned, p. 42.) in his *Sword of the Lord drawn*, p. 5. *Your imagined God beyond the Stars, and your Carnal Christ is utterly deny'd* — To say this Christ is God and Man in one Person, is a Lye.

*The Devil was in thee* (says G. F. to his Adversary, Chr. Wade, in *Gr. Myst.* p. 250.) *thou say'st thou art saved by Christ without thee, and so hast Recorded thy self to be a Reprobate.* And p. 183. *Such as have Christ in them, they have the Righteousness*



ousness it self, without Imputation, The end of Imputation, the Righteousness of God it self, Christ Jesus.

And in his *Saul's Errand to Damascus*, p. 14. Christ (says he, that is, *The Light within*) is the Substance of all Figures, and his Flesh is a Figure, i. e. of their *Light within*, which they make the only Christ. *F. B's Sheet*, p. 3. *The very Christ of God is within us.*

And from this Account which they give of Christ, they think that the Name Christ does belong to every one of them, not only more than to that Body now, but as well as to it while it was upon the Earth, and when Christ did inhabit it. Yea, their very words are (*F. B's New Rome*, p. 28.) *Doth not the Name (Christ) belong to the whole Body, and to every Member in the Body, as well as to the Head? A Quest.* &c. p. 27. and *G. Fox* says (*Myst.* p. 88.) *Christ is the Elect.* Thus Christ is the *Elect*; and the *Elect* are Christ! They make them convertible terms. And p. 207. he disputes against this Position. *That God hath a Christ, distinct from all other things whatsoever.* And says, in opposition to it, *That God's Christ is not distinct from his Saints.*

I shew'd in the last Section, That they wou'd not allow God the Father to be distinct from the Son; But here is a stretch which far outdoes that, to shew that there is no stop, as in Art, so neither in *Enthusiasm*; which indeed is an Art, to put upon our selves as well as others. They say a Man may tell a Lye so often, that he may come to believe it himself at last. And a strong *Enthusiastick* habit may fix a Man's  
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Thought so long upon a beloved Object, as to dazle his Understanding, and glare so in his Eyes, that, without considering, the grossest *Absurdities* will go down; and the highest *Blasphemies* gain a pretence, even of *Piety* and *Exalted Devotion*. This is the *Devil transform'd into an Angel of Light*. This is the most *Fatal* and *Irrecoverable State* of a *Soul*, when we fall in Love with our *Disease*, and, as in a *Calenture*, mistake the deepest *Oceans* of *Presumptuous Blasphemy*, for sweet and pleasant *Fields* of *Contemplation*, and even of *Humility*; and thus mistake *Hell* it self for our *Heaven*.

Who that had not his Head turn'd with such *Enthusiastical Delusion*, cou'd have imagin'd, that *G. Fox* cou'd find no *Difference*, no *Distinction* at all, betwixt *Christ* and *Himself*! And that Men of Sense shou'd lick up his spit-tle!

And it is but consequential to this, that all the *Divine Attributes* shou'd be given to *G. Fox* as well as unto *Christ*; if there be no *Distinction* between them, then they are the same. And I have shewn several Instances, *Seet. VIII.* where *G. F.* does assume the *Stile* and *Names* of *Christ* to *Himself*; and that others do allow them to him. All which is excus'd by Mr. *Penn* in the *XI. Chapt.* of the *Invalidity* of *John Faldo's Vindication*, in such a wonderful manner as will leave no *Blasphemy* or *Idolatry* in the World without a very fair pretence.

But I turn from him, out of Respect to him. And will carry the Reader to others of the *Quakers*, who are not content to assume the

the Name of *Christ* to themselves, and to *E-*  
qual themselves to *Him*, but even Prefer them-  
selves before *Him*, and put a greater Value  
upon their own *Sufferings*, than the *Sufferings* of  
*Christ* or His *Apostles*.

These are the words of a great Apostle  
of the *Quakers*, *Edward Burroughs*, p. 273. of  
his Works. *The Sufferings of the People of God*  
*(called Quakers) in this Age, is greater Suffer-*  
*ing, and more unjust, than in the Days of Christ,*  
*or of the Apostles-----What was done to Christ*  
*or the Apostles, was chiefly done by a Law, and*  
*in great part by the due Execution of a Law.*  
I will not stay to Comment upon this *Blasph-*  
*emous* Expression, to say that the *Sufferings* and  
*Death of Christ* was the *Due Execution of a*  
*Law*. If it was *Due*, then *Christ* had His *Due*,  
and He *Deserv'd* what He met with! Nor will  
I, in this place, take time to Detect the sub-  
tile Artifice of the *Quakers*, in Magnifying  
their *Sufferings*; of which there are very  
Remarkable Instances to be given. Nor to  
shew that their *Sufferings* were by *Law*, and,  
for the most part, by the *Due Execution of a*  
*Law*. I being, now chiefly concern'd in their  
*Blasphemous* comparing of themselves with  
*Christ our Lord*, and, as in the present In-  
stance, preferring of themselves before Him;  
their small *Imprisonments* or *Fines* ( for none  
of them suffer'd *Death*, the *Law* does not al-  
low it ) for not paying their *Tythes*; their  
*Stubbornness* and open *Contempt of Magistracy*  
and the *Laws*; for which they wou'd not have  
escap'd so easily in any other *Christian Coun-*

try ; I say, my business at present, is to shew how they compare their short *Imprisonments*, for the abovesaid Causes, with the *Death* and *Passion* of *Christ* and His *Apostles*, and make these *Their Sufferings* not only *Greater*, against common Sense (as if *Tortures* and *Death* were not *Greater Sufferings* than *Fines* and *Imprisonments* ) but most *Blasphemously* make *Their Sufferings* too to be more *Unjust*, than those even of *Christ Himself* ! As if it were more *Unjust* to touch the Hair of a *Quaker's* Head, to *Fine* or *Imprison* him, tho' transgressing all the *Laws* of the *Land*, than to *Crucifie* the *Lord of Glory*, when they had no *Legal Proof* against Him, nor any *Law* either of the *Jews* or *Romans*, by which He ought to die.

Let the *Quakers* never more pretend to *Persecution*, when they can escape with such *Impudent Blasphemy* as this !

Which was repeated by another of their *Prophets*, whom I have had often occasion to mention, *Solomon Eccles*, who said, *That the Blood of Christ was no more than the Blood of another Man.*

I do not mention this, as if this Contempt of our *Lord Christ* were only to be prov'd by these *Two Evidences*. No, There are *Clouds of Witnesses* to be produc'd of the like *Blasphemy* in almost all their *Teachers* ; it is their daily *Theme*, in their *Profane Meetings*. But more sparingly since the noise that has been made upon this Head, by *George Keith*, and others of their *Separatists*. They now (to  
cover

cover themselves from that horrid *Odium* (which this must justly bring upon them from all the *Nation*, and from all *Christians*) begin to Preach, in their *Publick Meetings*, of a *Christ without*, and of His *Sufferings at Jerusalem*, &c. a Voice which; since their first appearing in the World, has hardly ever been heard among them. The whole Tendency of all their Doctrine, being always to depreciate, as much as was in their Power, the outward *Man Christ Jesus*; and to build All upon the inward *Christ*, or *Light within*. But how sincerely, and with what Reserves, they now (when *Forc'd*, by *Worldly Politicks*) speak of *Christ without*; I have chosen this Instance of *Solomon Eccles* to explain; by shewing the *Subtile* and true *Quaker Answer* which he gives to one *Robert Porter* who objected to him what I have above Quoted, and told it to others. *Solomon Eccles* writes to him, in these words. *Robert Porter, take heed of belying the Innocent, for I hear that thou hast reported to a Friend of mine, that I shou'd say, that the Blood of Christ is no more than the Blood of another Man. I never spake it, but do very highly esteem of the Blood of Christ, to be more Excellent, and Living, and Holy, and Precious, than is able to be uttered by the Tongues of Men and Angels.*

And now, Reader, wou'd not you think, that he had fully deny'd the Charge against him? And that he did highly esteem the Blood of *Christ*? But behold the *Quaker Subtily*! He does not mean one word of this of

the Blood of *Christ*, which He shed upon the *Cross*; but of the *Spiritual Blood* (whatever he, or the *Quakers* intend by it) for after the abovesaid High Witness to the exceeding Value of *Christ's Blood*, he adds immediately in the very next words, to explain himself, *I mean* (says he) *the Blood which was offer'd up in the Eternal Spirit*, Heb. 9. 14. You may say, that this was the *outward Blood*, which *Christ* shed upon the *Cross*. True, it was so. For He offer'd his Blood, *through*, or *in* (as this *Quaker* alters the Text, to make it incline the more to their meaning) *the Eternal Spirit*. And if *Solomon Eccles* had said no more, so it might have pass'd. But he goes on, in plain words, to tell us what he wou'd be at; and distinguishes this from the *Blood outwardly shed*; for having told us what Blood he so highly values, as above, he subjoins, in the next words, to signify what *Blood of Christ* it is, which he did not value more than the Blood of another Man, and that was the *outward Blood* which was shed upon the *Cross*. His words are these following. *But the Blood that was forced out of Him, by the Soldiers, after He was dead, who before that bowed His Head to the Father, and gave up the Ghost; but thou sayest that was the Blood of the New Covenant which was shed after he was dead, which I deny; yet I did say, that was no more than the Blood of another Saint. These were my words.*

And he adds a little after, *That the Baptists and Independants, and Presbyterians, and the Pope, are all of one Ground, and none of you understand*

derstand the Blood of Jesus Christ no more than a Brute Beast; therefore Repent, for God will suddenly overthrow your Faith, and your Imputative Righteousness too, for the Imputation of Christ's Righteousness, which He did at Jerusalem, and without the Gates, the Pope, the Episcopal, the Presbyterian, Independants, and Baptists shall fare all alike, and shall sit down in sorrow, short of the Eternal Rest: But the true Imputative Righteousness of Christ we own, but it is hid from you All, till the Lord open an Eye within you.

These are the words of his Letter, which I have transcrib'd out of a Book wrote by Will. Burnet, Entituled, *The Capital Principles of the People call'd Quakers*, Printed 1688. p. 41.

And here you may see how they construe the Imputation of Christ's Righteousness, to be only *within* them: And disown that which the whole *Christian World* understand by it; and their Notion of Christ's outward Blood, shed *without the Gates* of Jerusalem: But they have a Notion of *inward* Blood, *inward* shedding, and *inward* Imputation, which no other *Christians* know of, more than *Brute Beasts*, says *Eccles.* And they expressly deny Christ's outward Blood, to be the Blood of the *New Covenant*. And make no more of it than of the Blood of any other Good Man. See *G. Whitehead's* Impious Defence of this, in *The True Copy*, &c. above Quoted, p. 24, 25. To which I will only add, as a Confirmation of what I before observ'd, That the *Quakers* will seem to *confess* any thing; but with such.

*Reserves* as secure their own meaning, and serve to Amuse the *Inadvertent* Readers. Thus in *G. Whitehead's* Answer to this Passage of *Solomon Eccles*, in the 58. p. of his Book, Entitled, *The Light and Life of Christ within*, Printed 1668. Repeating the above-quoted words of *Solomon Eccles*, where he speaks of the Blood of Christ, as *more Excellent, and Living, and Holy, than is able to be uttered, &c.* he adds, *which might have satisfy'd any Spiritual or Unbyass'd mind.* And the Reader might have gone away with this, as a full Vindication of *Solomon Eccles*, without taking notice how he had, in the same place, explain'd himself, as I have above Quoted him, not to mean this of Christ's Blood shed outwardly upon the Cross; but only of a Notion which the *Quakers* have of *Spiritual* Blood, *Spiritual* shedding, &c. which is all perform'd within them. And *G. Whitehead* Entitles that very Page of his Book, *The Blood of the New Covenant Spiritual.* And therein Argues thus Blasphemously against his Opponent (*William Burnet.*) These are his words; *But if W. B. intends that the Blood outwardly shed by wicked Hands, was the Price and Life of Christ, as his words import; then it follows, from his own words, that the Life of Christ is not in being; and this wou'd render Him a Dead Christ, &c.* But *G. Whitehead* can speak Honourable things of the Blood of Christ (in his own Sense) and this is enough to satisfy any *Unbyass'd Mind!* Tho' they have evaded the most Express Texts for Christ's *Humanity*, even that

*Gen.*



Gen. iii. 15. His being the Seed of the Woman.

They *Allegorize* all that too into a *Spiritual* Sense, quite away from the *Letter*; and to mean nothing else in the *World* but their *Light within*. Where they have a *Spiritual Woman*, and *Spiritual Seed*, as well as *Spiritual Blood*. Hear how Mr. Penn endeavours to prove it in his part of the *Christian Quaker*, p. 97, 98. The *Serpent* (says he) is a *Spirit*: Now nothing can bruise the *Head of the Serpent*, but something that is *Spiritual*, as the *Serpent* is: But if that *Body of Christ* were the *Seed*, then cou'd He not bruise the *Serpent's Head* in all, because the *Body of Christ* is not so much as in any one; and consequently, the *Seed of the Promise* is an *Holy Principle of Light and Life*, that being received into the *Heart*, bruise the *Serpent's Head*: And because the *Seed*, which cannot be that *Body*, is *Christ*, as testifie the *Scripture*, the *Seed* is one, and that *Seed* is *Christ*, &c. Thus Mr. Penn. And this is his *Deduction*. That the *Seed* being *Christ*, and he having Prov'd (as he thinks) that the *Body of Christ* was not the *Seed*; his *Consequence* is, that the *Promis'd Seed* was not any *Person*, but a *Principle*. And that this *Principle* is the *Light within*, and consequently that the *Light within* is *Christ*. And his *Syllogism* stands thus in *Mood and Figure*. The *Seed* is *Christ*: But the *Light within* is the *Seed*: Ergo, the *Light within* is *Christ*. But the *Minor* remains yet to be Prov'd, That the *Light within* is the *Promis'd Seed*. Which Mr. Penn has only suppos'd: And that the *Seed* is not a *Person*, but a *Principle*. Which is a *Supposition* of

of so *Fernicious* a Nature, that it *Unchristians* any one who holds it. For the Faith of *Christians* is built upon that *Man Jesus Christ*, as the *Seed* Promis'd to *Brise the Serpents Head*. And that the *Brising* of it, was Perform'd by the shedding of *Christ's* Blood *outwardly* upon the *Cross*, as a *Propitiation* and *Satisfaction* for the Sins of the whole World. Tho' the Application of this to our Souls, must be *inwardly* by *Faith* in our *Hearts*; not only a bare *Historical* Faith, that *Christ* did so *Suffer*, *Die*, *Rise again*, &c. which the *Devils* do *Believe*, and *Tremble* to see their Power so overcome; But by a *Lively Faith* and full absolute *Dependence* and *Trust* in that *Satisfaction* made by *Christ's* Death for our Sins, as our *Surety* who has paid our *Debt* for us, and Purchas'd an *Eternal Inheritance* for us, upon our Performance of the Conditions which he has set to us: And not only so, but as our *High Priest*, now sitting, in His true *Human Nature* (whereby he is our *Mediator*) and in the same *Body* (tho' *Glorify'd*, and Chang'd in *Qualities*, but not in *Substance*) at the Right Hand of his Father, to make continual and daily *Intercession* for us; and to pour down His *Spirit* upon us, to give us this *Saving Faith*, for it is the *Gift of God*. And this *Influence* and *Inspiration* of His *Blessed Spirit* is the only true *Saving Light* within us; but not the *Seed* and *Christ Himself* (as the *Quakers* Blasphemously *Dream*) only a *Ray*, or *Communication* of his *Light* and *Life* to us.

How then can the *Quakers* have the *True Christian Faith*, how can they be esteem'd as any *Christians* at all, who will not allow *Christ*

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to be the *Promis'd Seed*; or that He was more a *Man* in the Body of *Jesus*, than in the Body of any other *Man*; who make no more *Reckoning* of *His Blood*, than of any other *Saint*; who do not believe Him now to be a *Man*, and, as such, our *Mediator* and *Intercessor*, at the *Right Hand* of His Father? These things I offer to their serious *Consideration*; and I Pray God to Discover to them those *Depths* of *Satan*, and that *Bond of Iniquity* wherein they are Captivated.

But I wou'd ask Mr. Penn one Question before I go, upon his Hypothesis of the *Light within* being the *Promis'd Seed*. And that is, since the *Quakers* make this *Light within* to be in every *Man* that comes into the *World*, how was it *Promised*, Gen. 3. 15? Was it not *Then* in the *World*? And how then were they to look for it as to come?

But Mr. Penn has another Argument (*Ibid.*) to prove that the outward *Christ* cou'd not be the *Promis'd Seed*; which he says, must be *Inward* and *Spiritual*. Why? Because (says he) One outward thing cannot be the proper *Figure* or *Representation* of another, nor is it the way of *Scripture* so to teach us, the outward *Lamb* shews forth the inward *Lamb*, &c. I am sorry Mr. Penn should tell us, that this is not the way of *Scripture*, because it is the *Common High-way* of the *Scriptures*. For all the outward *Sacrifices* under the *Law* were *Types* or *Figures* of the *Sacrifice* of *Christ*, the outward *Christ* upon the *Cross*. Of whom St. Paul said (1 Cor. v. 7.) *Christ our Passover* is *Sacrificed* for us. So that the outward

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*Paschal Lamb* in *Agypt* and the striking of its *Blood* upon the Side-posts of their Houses, *Exod.* XII. 7. 13.) that the *Destroyer* might not come in, was a certain *Type* of the *outward Blood* of *Christ*, which keeps off God's *Wrath* from us, and not of any fanfy'd *inward Lamb slain* in our *Hearts*, &c. as the *Craft* and *Malice* of the *Devil* has suggested, to deface and wear out of our *Minds* the *Faith* in *Christ's outward Blood*, by which only there is *Salvation*.

And by the help of this Distinction of an *outward* and *inward Christ*, *outward* and *inward Blood*, &c. the *Quakers* do keep themselves out of sight of *all Men* not thoroughly acquainted with their Deceits. They can, upon a Pinch, subscribe the whole *Creed*, and yet not mean one word of it of *God* or *Christ* at all; that is, of any *God* or *Christ without Men*, or what all the *World* believe by *God* or *Christ*, as existing *without* us, tho' by their Blessed Influence operating *within* us.

But their *Gross Ignorance* cou'd not, at *First*, distinguish betwixt *God* and his *Influence*: and those of them who know better *now*, think themselves obliged to *Justifie*, at least to *Palliate* and *Excuse* the Failings of their *Leaders*, because they *once own'd* them to be *Infallible*.

By this means, all the *Non-sense* and *Blasphemy* of *G. Fox* lies upon *Mr. Penn's* Shoulders. If he will maintain him, right or wrong, then must *Mr. Penn* answer for *G. Fox's* calling himself *Equal* with *God*. And his senseless Argument to prove it, in his *Saul's Errand*, before

before Quoted, p. 8. because (*forsooth*) he had the *Spirit of God* (as he pretended) whence he Argues, in these words, *He that hath the same Spirit that raised up Jesus Christ, is Equal with God.*

Mr. Penn must likewise account for what is before Quoted out of *The Sword of the Lord* drawn, &c. p. 5. *Your imagined God beyond the Stars, and your Carnal Christ is utterly deny'd--- to say this Christ is God and Man in one Person is a Lye.*

I will here add to this, how careful they are to instil into their Children, according to their Capacities, these Principles of their most *Anti-Christian* Religion; and exceeding the *Blasphemy* of all that we ever yet heard among the most Barbarous of the *Heathen Nations*. There is a *Primmer* put out for the *Quaker Children*, by *W. Smith*. There p. 8. you have this Question asked, *How may I know when Christ is truly Preached?* And the Answer is, *They that are False (Ministers) Preach Christ without, and bid People believe in Him, as He is in Heaven above; but they that are Christ's Ministers, Preach Christ within.* Here was an admirable Cue given to young Children, to prevent their ever receiving the least tincture of *Christianity*; that if they shou'd, at any time, hear of a *Christ in Heaven*, or of any *Christ* out of themselves, they might immediately stop their Ears, and believe all who spoke of it to be *False Ministers*. Sure, *Satan* never advanc'd his Kingdom in any

any Age so high, as in these miserably deluded People !

But lest the Child shou'd think that there might be only difference of *Expression* betwixt the *Quakers*, and others who Profess'd a Christ *Personally* in *Heaven*, tho' present with us, and operating in our *Hearts* by the *Influence* and *Graces* of His *Spirit* ; there is another Question, p. 9. *Here then is great difference in their Doctrine ?* Answer, *Yes, and no more Fellowship than East with West.* This Answer is true indeed. For the difference is not only in the *Expression*, but in the *Doctrine*. And there is *no more Fellowship than East with West.* But here take notice, that there are no *Christians* in the World, who deny *Christ's Spiritual* Influence and Operation in the *Hearts* of Men, and His *Light within* them. And therefore this difference of *Doctrine* betwixt the *Quakers* and us, which they say, is as wide as *East* from *West* must be more than concerning the *Light within*, as a *Ray* or *Beam* shining into our *Hearts* from *Christ* the *Sun of Righteousness* ; for in this, there are none upon *Earth* that have any difference with them ; and therefore the difference must be concerning this *Light within*, being not a *Beam*, but the *Sun* it self, the True, Real, and only *Christ*. The very *Person*, and not only the *Influence* of *Christ*. So that the true state of the Question will be this, Whether this *Light within* be the *Principal* or a *Secondary Agent* in us ? For if it be only a *Beam*, it is a *Secondary Agent*, because it proceeds from the *Sun* ; but

but if it be the *Sun* it self, then it is *Principal*. Again, if it be the *Sun*, it is the only Agent, because the *Sun* receives not his Light from another. But if it be a *Beam*, it is not the only Agent; because the *Sun* does enlighten by the *Beam*. And, in both these respects, the *Quakers* do positively determine their *Light within* to be not a *Secondary Agent*, or sent from any other; but that it is, *its self*, the *Only*, and the *Principle*. And this is the Language which they betimes teach their Children. For in *Smith's Catechism*, p. 57. there is this Question and Answer. *And is that which is within you the Onely Foundation upon which you stand, and the Principle of your Religion?* Answer, *That of God within us, is so, for we know it is Christ; and being Christ, it must needs be Onely and Principal; for that which is Onely, admits not of another; and that which is Principal, is Greatest in Being: And thus we know Christ in us to be unto us the Onely and the Principle, &c.*

Here they expressly disown any other *Christ* than what is *within* them. But because all this may be pretended as meant only of *Christ's Spirit*, not of His *Body*, tho' there can be no room for any such pretence, because all whole *Christ* is here spoke of: And that it wou'd be as great *Blasphemy* to say that *Christ* had no other *Spirit* than what was *within us*, as to say that He had no other *Body* but what was *within us*: Yet, to make it exceeding plain that the *Quakers* do not believe that *Christ* has any other *Body*, or other *Humanity*,  
than

than that *Spiritual*, or *Allegorical Body*, or whatever they mean by it, which they say He has *within them*. In *Edw. Burroughs Works*, p. 149. This Question is ask'd, in these plain and peremptory Terms, *Is that very Man, with that very Body, within you, yea, or nay?* And the Answer is as plain. *The very Christ of God is within us, we dare not deny Him.*

But lest these *Primmers*, such as I have mentioned of *W. Smith's*, and others of the like Nature, to Poyson their *Children* with their *Heresies*, shou'd not enough be taken notice of, they have of late brought *Fox's Blasphemous Journal*, into their Publick *Meeting-Place* at the *Savoy*, where it is constantly kept in a *Box* made on purpose, as their *Text*, to be recurr'd to upon all occasions, and for the Instruction of those who may not have the Book themselves. This is an Honour they never yet vouchsaf'd to the *Holy Scriptures*, which are not to be seen in their *Meetings*; but are a great Offence to them, if produc'd by any *There*, as above is shewn. And it was a bold *Effort* in *George Keith* to bring a *Bible* lately into his *Meeting* at *Turner's-Hall*, and reckon'd by his opposites as a sign of his turning back again to the *Priests* way of Worship.

In their publick *Schools*, particularly that great one at *Wansworth* near *London*, Portions of this *Fox's Journal* are enjoyn'd to the *Scholars* to be read every Day. But never a *Chapter* out of the *Bible*, that is *Beastly-Ware* with them, *Dust* and *Death* and *Serpent's-Meat*!



*Meat!* The Publick ought to take some care of this, in pity to their poor Souls. This I caution'd before in *Satan Disrob'd*. But repeat it here because it is material.

I will end this *Section*, with shewing that the *Quakers* have in their *Blasphemies* against the *Divinity* of *Jesus*, and *Humanity* of *Christ*, only lick'd up and improv'd the Ancient most *Anti-Christian Heresies*. Mr. *Penn's Sandy Foundation*, Printed 1668. is nothing else but the height of *Socinianism*, in the two great Branches of it, denying the *Trinity* and *Satisfaction* of *Christ*: These are what he calls, *The Sandy Foundation*; and his whole Book is wrote on purpose, and expressly against these.

The *Manichees*, *Eutychians*, *Marcionites*, and *Saturnians*, said that *Christ* was a Man only in *Appearance*, but had not properly an *Human Body* or *Soul*. Thus say the *Quakers*, That he *Dwelt* only in the *Body* of that Man *Jesus*, as in a *Veil* or *Garment*; but took not *That Body* into his own Person, so as to become *Hypostatically* united to it: And if so, He was not truly a *Man*, but only in *Appearance*. And agreeing to this, the *Cerdonites*, the *Eutychians*, and *Manichæans* said, that the *Passion* of *Christ* was not *Real*, but in *Appearance* only, and outward shew. And such it was, if, according to the *Quaker Doctrine*, His *Veil* only, or *Garment* was *Crucify'd*.

Others taught (the *Family of Love* of late) that it was all an *Allegory*. And thus the *Quakers* most expressly, making *Christ's out-*  
L
ward

*inward Blood, the Type and Figure of inward Blood shed Spiritually in their Hearts: Making Christ without but the History, and their Light within the Mystery or Substance; which the Christ without, as a History, or Shadow of it, only pointed.*

But lastly, (because I must not stay here to Deduce and Compare all their Heresies) those Ancient Hereticks the Ebionites and Nazarens, from whom our Modern Socinians, and from them the Quakers, do derive their Doctrine, did mightily undervalue the Holy Scriptures. Some of them pretended to Mend the Scri-

Euseb. Hist.  
l. 5. c. 28. The-  
od. Heret. Fab.  
l. 2. c. 5.

ptures, and did boldly Adulterate them; and set up other Scriptures against those receiv'd by the Church. And this the Quakers have done beyond any that ever went before them.

For they have Canonized all, and every of their own Writings; tho' most Blasphemous, and expressly Contradicting one another, as has been shewn.

They make themselves Equal to God and Christ, and Arrogate the Name of Christ to themselves.

And the same wou'd excuse Simon Magus, for being call'd, The Great Power of God (Acts viii. 10.)

That was more modest than our Magician, who was call'd, The Christ himself; and not only His Power or Virtue. Simon desir'd only, That the Holy Ghost might be given by his Hands (Acts viii. 19.) but George Magus, own'd

own'd no other *Holy Ghost* than what was within himself, of which he was the *Possessor* and *Owner*. These have far outstript their Master. For *Simon Magus* was the Father of the *Quakers*, *Socinians*, and all the rest of the *Anti-Trinitarian Hereticks*. He first *Blasphem'd* against the *Holy Trinity*; slighted the *Scriptures*, denying the *Law* of *Moses* to be from *God*; set up *Magic*, *Idolatry*, and *Sensuality*. In all of which he was not more follow'd by the *Gnosticks* than the *Quakers*; as, I think, I have sufficiently shewn.

*Epiphan. Her.*  
21. *Iren. Ad-*  
*vers. Her. l. 1.*  
c. 20.

## S E C T. XI.

### *Concerning the Satisfaction of Christ.*

**H**erein the *Quakers* are direct *Socinians*. For they positively deny the *Satisfaction*. And this is no less a distinguishing Doctrine of the *Socinians*, than their denying the *Trinity*, and the *Divinity* of *Jesus*.

Mr. Penn Blasphemes it, as both *Irreligious* and *Irrational*. His Arguments are the old *Socinian Job Trot*, tho' I believe he knew it not; only *Good Wits jump'd*: For in his *Invalidity* of *John Faldo's Vindication*, &c. Printed the same Year, 1673.

*Reason against*  
*Railing, 1673,*  
p. 90, 91, 92,  
93.

p. 413. He Vindicat<sup>s</sup> himself from an Impu-  
tation he says had been cast upon him for be-  
ing a Socinian, upon occasion of his Book  
call'd, *The Sandy Foundation shaken*; and says,  
*That he had not at that time ever read any one*  
*Socinian Book in all his Life, if so much as lookt*  
*into one.* And if he had known this to have  
been Socinianism, he wou'd not, in his *Winding-*  
*Sheet.* Printed 1672. have upbraided T. F.  
and H. H. so often with the reproach of  
being Socinians, Sect. 1. Their *belov'd Socini-*  
*anism, Socinian Agency, the Spirit of Socinia-*  
*nism try'd, according to that Discovery it has*  
*made of it self, in their Lamentable yet Con-*  
*ceited Agent Hen. Hedworth---his Grim Soci-*  
*nian Cavils bursten'd with Folly and Revenge.*  
2.---This *Anti-Scriptural Socinian.* 7.--- *The*  
*Scriptures Socinianiz'd.* 8.--- This *Giddy-*  
*headed Socinian, &c.*

And yet Mr. Penn does (it seems without  
knowing it, tho' *Infallible*) perfectly Copy af-  
ter these Socinians in all his Arguments a-  
gainst the *Satisfaction* of Christ. As that  
there was no need of any *Satisfaction* to God's  
*Justice* for our *sins.* That it is not call'd *Un-*  
*just* to *Forgive* a *Debt* without any *Satisfaction*;  
thus confounding the Notions of *Justice* and  
*Mercy*; for all *Forgiveness* proceeds from *Mer-*  
*cy.* But *Justice* cannot remit the least Far-  
thing: Else it were not *Justice.* And what is  
Inconsistent with the Nature of *Justice*, is In-  
consistent with *God*; for *God* is not only *Just*,  
but He is *Justice* it self. *Justice* in the *Ab-*  
*stract,*

*strait*, the Highest and most Adequate Notion of *Justice*.

What room then is there for God's *Mercy*? If He be all *Justice*, where is his *Mercy*?

*Answ.* God's *Attributes* do not *Fight*, or *Contradict* one another. They *Magnifie* and *Exalt* one another. Thus God's *Justice* is *Magnified* in that it *Exacts Full and Adequate Satisfaction*: His *Wisdom* is *Magnified*, in finding out such *Means* as to do it: And his *Goodness* or *Mercy* is equally *Magnified* in affording those *Means*. And all these are fulfill'd to the utmost, that is, *Infinitely*, in the wonderful *Oeconomy* of our Salvation by the *Satisfaction* paid to God's *Justice* for our *sins*, in the *Sacrifice* and *Death* of *Christ*; which, because of his *Divine Nature*, was *Full and Adequate Satisfaction*, and, by his *Human Nature*, the *Satisfaction* was paid by the same *Nature* which offended.

But upon the *Socinian* and *Quaker* Scheme, one of God's *Attributes* must *Fight* with and *Conquer* the other: one must *subdue* and *Beat down* the other: And his *Justice* must quit the *Field* to his *Mercy*. This is great *Nonsense* as well as *Blasphemy*; and utterly inconsistent with the *first Notions* of a *God*.

And, upon this Scheme, no tolerable account can be given for the *Death* of *Christ*. For whether as an *Example*, or an *Intercessor*, or a *Teacher* (which are all the *Notions* wherein the *Socinians* and *Quakers* do receive him) in none of these is there any *Necessity*, or *Rational Account* to be given for his *Death*.

This is the *Mill-stone* of *Socinianism*, which will sink it into the Sea. These Men pretend to the highest *Reason*; and reject the most express *Revelations* of the *Holy Trinity* of God, and the *Divinity* of *Christ*, meerly upon the account that their *Reason* cannot comprehend these profound *Mysteries*. These Men reject the Doctrine of the *Satisfaction* upon the like pretence of *Reason*; and advance in its place, the most *Arbitrary* and *Unaccountable* suppos'd *Covenant* betwixt God and *Christ*, to remit the sins of the *Penitent*, for the altogether *Needless* and *Barbarous Murder* of the most *Innocent* Person in the World.

But having wrote at large upon this Subject, (which may hereafter see the Light) I will not here repeat: My business at the present, being not to enter into the large Field of the *Socinian* Controversy; but to shew the much mislead generality of the *Quakers*, how *Ignorantly* and *Blind-fold* their pretended *Infallibility* is led into the most gross and vile Heresie that ever the *Enemy* sow'd in the *Christian Church*, which is that of the *Socinians*; and which, in Name, the *Quakers* do so much abhor.

And they exceed the *Impudence* of the very *Socinians*, in their bold *Effrontery* and loud *Blasphemies* against this most *Fundamental* Doctrine of the *Christian Religion*, The *Satisfaction* made to the *Justice* of God for our sins, by the *Blood* of *Christ* outwardly shed; and our *Justification* thereby in the sight of God. Mr. Penn says, That If it is our Duty to forgive without a *satisfaction* receiv'd; and that God

God is to forgive us, as we forgive others, then is a satisfaction totally excluded. The poor-ness of this Argument is expos'd in *Satan Disrob'd*, Sect. 2. p. 15. to which (for saving Repetition) I refer the Reader. But here observe, how *Positively* and *Boldly* he denies the *Doctrine of Satisfaction*; he will not leave one scrip or foot-step of it behind, it is not only excluded by him, but *Totally excluded*! yet will he deny himself to be a *Socinian*!

And speaking of our *Justification*, by the *Righteousness which Christ hath fulfilled in His own Person for us*, he says, in his *Serious Apology*, p. 148. And indeed this we Deny, and *boldly Affirm* it, *In the Name of the Lord*, to be *The Doctrine of Devils, and an Arm of the Sea of Corruption, which does now Deluge the whole World*. See this further enlarg'd upon, in *Satan Disrob'd*, p. 17. with other Proofs to the same purpose, in that *Section*, where their *Defences* for themselves are likewise consider'd.

## S E C T. XII.

*Of the Resurrection of the Body.*

**T**His the *Quakers* do positively deny. Mr. Penn makes *Nonsense* of it, and worse. He compares it to *Transubstantiation*, nay, to the *Alcoran*. In short (says he) if the compleat happiness of the Soul rests in a re-union to a *Carnal Body*, for such it is fown, then never cry out upon the *Turks Alcoran*; for such a *Heaven* and the joys of it, suit admirably well with such a *Resurrection*.

If the Reader thinks (as I did when I first read this) that Mr. P. meant this only of such a gross Conçeit of the Resurrection, as if our Bodies shou'd be in the same frail condition as now, and addicted to *Sensualities*. If the Reader think thus, as I did (for what else cou'd any one think) he will be, to his astonishment, undeceiv'd, as I was, in reading of what follows.

No *Christian* ever held that there was not a great Change of the Body, in its *Qualities*, at the *Resurrection*. It is fown in *Weakness*, in *Corruption*; it is rais'd in *Incorruption*, and in *Power*, &c. And therefore if Mr. Penn meant no more than as abovesaid, he wou'd dispute  
against



against no *Christian*. But alas! as you will find, they deny any *Resurrection* at all of that *Body* which is *sown*; that they leave wholly neglected for ever in its *Dust*.

Some of them suppose a perfectly *New Body* will be made for the *Soul*; But others, that the *Soul* it self is the *Spiritual Body*, which is mentioned 1 *Cor.* xv. 44. and consequently that there is no other *Resurrection* than at each particular Persons Death, when the *Soul*, which they call the *Spiritual Body*, is freed from the *Natural Body*, never more to meet again.

And, in consequence of this, these believe no *General Resurrection*, no, nor some of them, any *End of the World*, every Man's *Resurrection* being, as they suppose, *Perfected* at his *Death*, tho' obtain'd, in measure, before.

But let us return to Mr. Penn. In his Book above Quoted in the Margent, (*Reas. against Rail.* p. 134.) he is answering this material Objection, That if it be a *New Body* which is made for the *Soul*, then there is no *Resurrection* of the *Body*: For that does not rise again which never lay down.

And when St. Paul says, 1 *Cor.* xv. 42. (speaking of the *Resurrection* of the *Body*) that *It is sown in Corruption, and It is rais'd in Incorruption, &c.* this cannot be true, unless it be the same *It*, that is, the same *Body*, which is spoke of in both *Branches* of the Comparison. The Objection is in these words. *If the It in the Text be not the same Body,*

*Body, how can it be call'd a Resurrection; for that supposeth the same?*

*I. Answer (says Mr. Perin) If a thing can yet be the same, and notwithstanding Changed, for soame let us never make so much for against the Doctrine of Transubstantiation; for the Absurdity of it is rather outdone that call'd by this Carnal Resurrection.*

*First, The Church of Rome owes Mr. Perin thanks for so very kind a Representation of Transubstantiation, as to make it stand upon a better foot than the Resurrection of the Body, which is an Article in our Creed, and receiv'd by the Catholick Church in All Ages.*

*Secondly, This is answering one Objection with another.*

*But Thirdly, As to his Objection: Cannot he apprehend a thing to be Changed in many of its Qualities, and yet remain the same in its Substance? For that is the present Question. Quite contrary to that of Transubstantiation, which supposes a Change of the Substance, the Qualities or Accidents remaining the same.*

*What does he think? Was not Christ's Body Changed in his Transfiguration upon the Mount? Was it not therefore the same Body? or did Christ take a New Body? That wou'd have been Death. For after a Soul is Hypostatically, that is, Personally united to a Body, their separation is call'd Death. Unless he thinks that Christ took a Body no otherwise than as Angels have done, that is, not into any Hypostatical Union with his Person, but only as a Cloak, or a Veil, which he might throw*

throw off and put on again, without any alteration as to his Person. And if so, then Christ did not die upon the Cross more than upon the Mount; that is, He only put off that Bodily Garment; but that was no Death, more than an Angel is said to Die, when he lays down that Body, which he took up only for an occasion.

But this has been discours'd of more fully, in the *Session* concerning the *Divinity of Christ*. In the mean time, let me give an easie answer to the two Verses in the xv. Chapt. of the 1st *Epistle* to the *Corinthians*, which the *Quakers* make use of against the *Resurrection of the Body*. One is ver. 37. *Then sowest not that Body which shall be.* The other is ver. 50. *That Flesh and Blood cannot inherit the Kingdom of God.*

Ans. *Flesh and Blood*, while *Corruptible*, as ours is in this Life, cannot bear the *Incorruptible State of Heaven*. As it is express'd in the same ver. in explanation of the Expression. *Flesh and Blood cannot Inherit the Kingdom of God; neither doth Corruption Inherit Incorruption.* But our *Corruptible Flesh*, will be changed in its *Qualities*, and put on *Uncorruptible Qualities*; and thus the *Dead* shall be rais'd *Incorruptible*, and we shall be *Changed*; for this *Corruptible* must put on *Incorruption*, &c. ver. 53. &c.

The same Answer will serve ver. 37. where the *Apostle* does Illustrate the *Resurrection of our Bodies* by the *Resurrection of Grain* that is sown in the Ground. For the Body of such Grain

*Grain* is chang'd in its *Qualities*, but not in its *Substance*. The *Grain* must die, or else it will not *Fructifie* or *Rise* again. In this *Death* it loses something, as the *Husks*; but it retains the *Substance* which rises again, much alter'd from what it was sown; for it rises in the *Blade*, then the *Stalk*, *Ears*, and then the full *Grain* in the *Ear*. But to shew that the *Substance* is not alter'd in all this, we find that every *Grain* rises the same it was sown; if you sow *Oats* you expect not a Crop of *Wheat*. And there is full as much Reason to say that God does ~~*Anew*~~ Create every Year all the *Grain* that grows in our *Fields*, without any respect to the *Grain* that was sown, or any Natural Production from thence; as that we shall receive totally *New Bodies* without any Relation to, or any part of the Body that was sown.

And as to Mr. Penn's mighty Wonder, how a thing can be chang'd and yet the same, which he cannot comprehend, and compares to *Transubstantiation*, it is so far from being any difficulty at all, that it proves the thing that is changed to be the same; because otherwise, It were not changed.

If *George* be chang'd in *Quality*, in the State of his *Health*, or in *Reputation*, this is a certain proof that it is the same *George* still. But if *William* be chang'd, this is no change in *George*. So that a thing being chang'd proves it to be the same. Nor is the greatness of the Change any Difference as to the sameness of the Person chang'd. Death is a  
great

great change, yet if William dies, it is William, even the same William that liv'd, who dy'd. And as sure, it will be the same who shall rise again, tho' undergoing another great change.

But I am now to tell you a very strange thing, which I wou'd not believe when it was told me, till I saw it : And that is, that Mr. Penn does understand that Long and Elegant Description of the Resurrection of our Bodies, from the 35 ver. of the xv. Chapt. of the 1st Epistle to the Corinthians, only of the Spiritual State of the Soul in this Life. These are his own words, p. 373. of his Book Quoted in the Margin ; and re-

The Invalidity  
of John Fal-  
de's Vindicati-  
on, &c. 1673.

peating, ver. 44. *It is sown a Natural Body, it is rais'd a Spiritual Body, &c.* he adds, p. 369. *I do utterly deny that this Text is concern'd in the Resurrection of Man's Carnal Body at all. I will recite it (says he) with the five following Verses, which he there sets down, but for Brevity I omit them, referring to the Chapter ; and having repeated them, which speak of the Natural and Spiritual Body, that the First Man is of the Earth Earthly, the Second is the Lord from Heaven ; and that as we have born the Image of the Earthly (that is of Adam in this Corruptible Life) so we shall bear the Image of the Heavenly (that is, at the Resurrection, when our vile Bodies shall be made like unto Christ's Glorious Body) but Mr. Penn, pag. 370. having repeated these Verses, goes on thus, I say this doth not concern the Resurrecti-*

on of Carnal Bodies, but the two States of Men, under the First and Second Adam; Men are sown into the World Natural, so they are the Sons of the First Adam; But they are Raised Spiritually, through Him who is the Resurrection and the Life, and so they are the Sons of the Second Adam——who came to Raise up the Sons of the First Adam, from their Dead to his Living, their Natural to his Spiritual Estate. But perhaps (says he) it will be objected that the 47th Verse, The first Man is of the Earth Earthly, and part of the 9th Verse, We shall also bear the Image of the Heavenly, seem to imply a Bodily Resurrection; but let the whole Verse be consider'd, and we shall find no such thing, &c.

I will not take up the Reader's Time to repeat all his Arbitrary Interpretations. They are such as will, by the same Liberty he uses, take away the Literal Adam, and Literal Christ, as well as the Literal Resurrection. And I have shewn, Sect. X. That the Quakers have Spiritualiz'd away all the Body and the Being of Christ into their Light within. Indeed, if the Spiritualizing Art be allow'd in this Latitude, there can remain no one word of Certainty or Reality in the whole Bible, or in any other Book or Writing, or in any words that Men can speak.

When I urg'd to a Quaker-Precacher, towards a proof of the Resurrection of Bodies, that Text, Matt. xxvii. 52, 53. that many Bodies of Saints arose, and came out of the Graves after Christ's Resurrection, and went in-  
to

to the *Holy City*, and appeared unto many; He made answer, That that was not meant of the *Literal* or *Earthly Jerusalem*, that any *Dead Body* arose there, but of the *Spiritual Jerusalem*, which *John* saw coming down from *Heaven*. And others told me, they heard the same Exposition in a *Quaker-Sermon* at one of their *Meetings*...

Here we have *Spiritual Graves*, *Spiritual Dead Bodies*, *Spiritual Jerusalems*, *Spiritual Resurrection*, and *Spiritual Christ*, whenever any Text pinches them.

Among other Names of Reproach which Mr. Penn in his *Spirit of Alexander the Copper-Smith* (before Quoted, p. 4.) bestows upon one of the *Separate Quakers*, he calls him *Hymeneus* and *Philetus*, who (as St. Paul tells of them, 2 Tim. ii. 18.) concerning the Truth, have erred, saying that the Resurrection is past already. That is, they *Spiritualiz'd* it from the Letter, and meant it only of the *Spiritual rising up of Christ* in our *Hearts*; which having obtain'd (as their *Light within* did assure them) their *Resurrection* they suppos'd was past already, and they expected no other. But this, St. Paul calls *overthrowing the Faith*. And I have heard several *Quakers*, some of their *Preachers* say, That they had already obtain'd the *Resurrection*, by *Christ* having *Risen in their Hearts*; and that they believ'd no other *Resurrection*, nor expected any.

And

And G. Fox says plainly in  
*Great Myst.* these words ; *There's none have*  
 p. 214. *a Glory and a Heaven but within*  
*them.*

I have told before, p. 74. of the *New-Quakers* in *America*, who, from this Notion of their having already obtain'd the *Resurrection* (which, by the *Quaker-Principle*, all *Regenerate Persons* have) turn'd off their *Wives*, because *The Children of the Resurrection* neither *Marry*, nor are given in *Marriage*. And because *The Children of this World* (by which they mean the *Reprobate*) *do Marry*, therefore they declare *Marriage* to be of the *Devil*; and like better living in *common*. And that because, as G. Fox wrote, they were come to the state of *Adam* before his *Fall*, therefore some of them, particularly one *Mary Ross*, strip'd *Naked*, and was not ashamed of *Nature*, or to follow its *Dictates*. But a certain Person coming too near this *Naked Virtue*, receiv'd such a *Token* of her *Love*, as stuck to him; who bemoan'd and reveng'd himself in this *Distich* upon his *Adamical Mistress*.

*In Mariam Rosam*

*Per Mariam Juro, doleo quam vulnere Duro,  
 Desere famosam spinigeramque Rosam.*

I hope the Reader will excuse this *Trifling* upon so serious a Subject; the *Extravagant Folly* of those I have to deal with makes it unavoidable

For



For further proofs upon this Head ; and the *Quaker-Defences* and *Excuses* of their *Heresie* herein, I referr to *Satan Disrob'd. Sect. 3. p. 26.* where the *Quakers Last Shift* to cover this and other their *Vile Errors*, is laid fully open.

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## S E C T. XIII.

### *Of the Holy Sacraments.*

**A**ccording to the former rate they answer that Text, 1 Cor. xi. 26. of *shewing forth the Lord's Death* (by the Celebration of His *Last Supper*) till *He come*. That is, say they, with *Hymeneus* and *Philetus*, till His coming *Spiritually* in our *Hearts*. - And they supposing that He is so come, there is an end of the time limited, for the Celebration of that *Ordinance of Christ*.

Tho' they cannot deny but that *Christ* was so come in the *Hearts* of the Holy *Apostles*, and of the purest *Primitive Christians* and Blessed *Martyrs*, none of whom Dream'd of the time being thus expir'd ; but did continue, and the *Catholick Church*, from their Days to this, in the Religious Observance of that *Holy Institution*, thinking it obligatory, till his coming again, that is, at the *Literal Resurrection* in the last day.

The same time that was limited to the continuance of the other *Sacrament of Baptism*, Mat. xxviii. 20. That is, *Always, even unto the end of the World*; as it is there said by *Christ*, to his *Apostles*, and their *Successors*. *Go ye and teach all Nations, Baptizing them — and lo I am with you* (that is, you, and your *Successors*, in the Execution of this *Commission of Baptizing, &c.*) *always even unto the end of the World*. For if this be the time, during which *Christ* promised to assist his *Commission*, it must doubtless infer the like continuance of the things requir'd in the said *Commission*.

And I wou'd fain know from any *Quaker*, why *Teaching* does not cease, as well as *Baptism*; since both are in the same *Commission*, and the time of Continuance spoken equally of both. And the necessity of *Baptism* greatly inforc'd in the same *Commission* (*Mark* xvi. 16) *Go ye unto all into the World — He that believeth and is Baptized, shall be saved*. And upon the *Quaker* Pretence to *Infallibility*, and the unerring guidance of the *Light within Every particular Person*, why shou'd not all outward *Teaching* cease as well as *Baptism*? For what need of *Teaching* to *Infallibility*? And is not *Teaching* an outward Ordinance as well as *Baptism*? And to last only till we are Taught? And does not the *Light within* teach sufficiently? The *Quakers* dare not deny the sufficiency of the *Light within*: Therefore there is greater need, by their own Principles, for the continuance of *Baptism*, than of *Preaching*; because *Baptism* is an *Initiating* Ordinance, and there-

therefore always to be continu'd while there are any to be *Initiated* or *Admitted* into the *Society* of the *Church*. But *Teaching* does, of its own Nature, cease, when Men are sufficiently Taught: Therefore to those who hold the *sufficiency* of the *Light within*, outward *Preaching* must be wholly inconsistent. Yet they keep up *Preaching*, and abolish *Baptism*! All that can be said is, That their Power of *Interpretation* is a very *Arbitrary* and *Despotick* Power: And we must ask no Reasons. *Inward Baptism* must supersede the *Outward*; but *Inward Teaching* must not; even to those whose sole *Foundation* is the *Inward Teaching*!

Let me here add one Observation for the sake of those who pretend that the *Baptism* which is spoken of *Mat. XXVIII. 19. Go ye and Teach all Nations, Baptizing them, &c.* was meant only of the *Spiritual Baptism*, or the *Baptism with the Holy Ghost*: Let me observe to those, That *Christ* only is He who cou'd *Baptize with the Holy Ghost*. The *Holy Ghost* is *His Gift only*. To say that *Man* cou'd bestow *God* (which the *Holy Ghost* is) is the highest Blasphemy.

*Men* indeed are made *Ministerial Officers*, by whose Hands *Christ* does bestow the *Holy Ghost*, in the use of those *Rules* and *Means* which He has appointed. And *Simon Magus* himself understood it no otherwise, *Acts VIII. 18, 19.* He desir'd only to be made such a *Ministerial Officer*, through whose *Ministry* the *Holy Ghost* might be given. And in all the

Gospel there is no such Command given to any Apostle, as to Baptize with the Holy Ghost. Nor is it said that any of them did Baptize with the Holy Ghost. That is the Peculiar of Christ himself, and spoke Characteristically of Him alone. John 1. 33. They indeed were impowered, as John, to Baptize with Water; which being duly Administer'd and Receiv'd according to Christ's Institution, He has promis'd the Spiritual Baptism with the Holy Ghost to go along with it, but as His Gift, not as the Gift of his Ministers, by whose Hands He pleases to convey it. Therefore, if the Quaker Interpretation of Mat. XXVIII. 19. do's hold, it will follow, That the Apostles and their Successors have power to Baptize with the Holy Ghost; Which is Blasphemy. And this must be the consequence, if when Christ gave them his Commission to Baptize all Nations, the Spiritual and Immediate Baptism with the Holy Ghost be meant; and not the Ministerial and Mediate Baptism of Water.

And as this Outward Baptism with Water was an Ordinance Instituted, as a Means of Grace whereby the Inward Baptism with the Holy Ghost was convey'd; it was therefore the Form appointed of Admission into the Society of the Church, and thereby giving a Title to all the Privileges and Promises which are annexed to it: And likewise it was a Publick and Avowed owning of our Christianity. Upon all which accounts it was necessary, even where the Inward Baptism with the Holy Ghost was already attained. As St. Peter said, Acts X. 47. Can any

*any Man forbid Water, that these should be Baptized, who have receiv'd the Holy Ghost as well as we?*

And St. Paul, tho' *Converted* and *Instituted* immediately from *Heaven*, was *Commanded* to be *Baptized* with *Water*.

And it is very observable, that among those things wherein St. Paul was *Instructed* thus *Immediately* from *Christ*, he tells us, 1 Cor. XI. 23. That one was the *Institution* of the *Lords Supper*. Upon which he lays so great a stress, that he charges grievous *Diseases*, sent among the *Corinthians*, and *Death* it self (*ver.* 30.) upon their *Neglect* and *Abuse* of this *Holy Mystery*. How then wou'd he have *Censur'd* the *Preaching* down this and the other *Sacrament* of *Baptism*, as *Carnal* and *Hurtful* things! And let me here seriously mind these *Quakers*, and *Admonish* others how their *Neglect* of the *Outward Ordinances* and *Signs*, has lost to them the *Reality*, and the thing *signify'd*. For it had been impossible for any who had been kept in the constant *Use* and *Practice* of the *Sacrament* of the *Lords Supper*, to have forgot *Christ's Outward Dying* and *shedding of his Blood*, or to have turn'd it, as many of the *Quakers* have done, to mean nothing but his *Spiritual Suffering within us*; and that *Himself* is nothing else but *The Light within us*. As before is shewn in *Seet. X.*

I say, how cou'd any who frequently us'd to shew forth the *Lord's Death*, by the visible Representation of it in the *Sacrament* of the *Holy Communion*, by the *Bread Broken*, like his

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Body;

*Body*; and the *Wine* Poured forth, as his *Blood* was upon the *Cross*; how cou'd any who had practis'd this, and seen Persons daily *Baptiz'd* into *Christ's Death*; How cou'd such a one ever have so much as *Imagin'd*; How cou'd it ever have come into his Head to *Spiritualize* away the *Literal Humanity* and *Sufferings of Christ*? No: It cou'd never have been done. But the *Enemy* having once deluded Men into a neglect of the *Outward Signs* and *Seals, Pledges* and *Means of Grace*, whereby God Guarded and Fenced the *Soul* and *Spiritual* part of his *Religion* (as a *Kernel* is by the *Shell* in which it grows) the *Devil* having stoln from us the *Body*, or *Outward* part of *Religion*, the *Soul* soon Disappear'd, and left behind it a noisome *Car-cass* of *Religion*: For *Religion* can no more live and be preserv'd to us here, while we are in the *Body*, without *Outward* and *Corporal Means*, than the *Soul* can live to us here, while we are upon the *Earth*, without our *Body*; and hence the *Corporal Service*, the *presenting* our *Bodies*, as a *living Sacrifice*, &c. is call'd our *Reasonable Service*, Rom. XII. 1. And whoever goes about to separate the *Bodily* from the *Spiritual Worship*, does as much *Murder Religion*, as he that should separate a *Man's Soul* from his *Body*.

This is so necessary and plain a Truth, that those who take upon them to abrogate the *Outward Institutions of Christ*, do, at the same time, *Invent* and set up others of their own; as has been before observ'd, of the *Quakers Institution of Womens Preachings* and *Womens*

*Womens Meetings*, at the same time that they threw off, as *Carnal*, the *Sacraments* of *Christ's* Institution.

Upon this poor *Pretence*, That *Baptism* is not the putting away the *Filth* of the *Flesh*, but the answer of a good *Conscience*; &c. 1 *Pet.* 3. 21. which *Text* they so understand, as that the outward *Baptism* is thereby *Disanulled*, because the inward *Baptism* is *Preferr'd* before it; and not reckon'd *Perfect* without it: That if one make no other account of *Baptism* but the washing of the *Skin*, it is indeed no *Baptism* to him; and he is wholly *Depriv'd* of the *Spiritual* Effects of it. And so it was in the Institution of *Circumcision* under the *Law*; The *Outward Circumcision* of the *Flesh* was not the chief thing meant by it, but the *Inward Circumcision* of the *Heart*; as the *Apostle* speaks, *Rom.* II. 28, 29. For he is not a *Jew*, which is one outwardly; neither is that *Circumcision* which is outward in the *Flesh*: But he is a *Jew*, who is one inwardly; and *Circumcision* is that of the *Heart*, in the *Spirit*, and not in the *Letter*. Will it follow from hence, that there were no outward and *Literal Jews*? Or that there was not an *Outward and Literal Circumcision* under the *Law*? But tho' the *Outward Circumcision* was not the *Circumcision*, i. e. not that *Alone*, unless the *Inward* did accompany it; yet the *Outward Circumcision* was *Commanded*, and that under pain of *Death*. Thus both *Baptism* and the *Lord's Supper* are as positively *Commanded* under the *Gospel*, as *Circumcision* and the *Passover* were under the *Law*: And yet neither the *Water* in

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*Baptism,*

*Baptism*, nor the *Bread and Wine* in the *Lord's Supper* are the *Things* themselves, or *Alone*, without what is *signify'd* by them. But notwithstanding, they are as *Indispensible*, and *Useful* to *Christians* as the other *Institutions* were to the *Jews*. And as none but *Christ*, who was *Greater* than *Moses*, cou'd put an *End* to the *Institutions* of *Moses*: So can none but *Christ*, or some *Greater* than *He*, put an *End* to His *Institutions*, or say that they are *Determined*.

But having *Treated* particularly of this *Subject*, since the *First Edition* of this *Book*, I will not enlarge any farther here.

Only let me tell the *Quakers*, That their *Objections*, which are answered in that *Treatise*, are mostly the same which the *Socinians* have set up against these *Two Holy Sacraments*; That they may see out of whose *Quiver* those *Arrows* came, which they have so desperately *Shot* against the *Sacred Institutions* of *Christ* our *Lord*.

And let *Them* and *Others* observe this with it, That as far as any have gone from the *Outward Ordinances* of *Christ's* Appointment, so far have they been carry'd from the *True Faith* of what was *Exemplify'd* and *Guarded* by such *Outward Seals* and *Sacraments* of it.

Thus the *Socinians*, having thrown off, or slighted the *Sacraments*, have lost the *True Faith* in the *Divinity* of *Jesus*; and have rejected *Him* from being the *Christ*, or *Word* of *God*. Which they say only *Dwelt* in *Him*, or *Inspired* *Him*; but was not *Personally* United to *Him*.



*Him.* Thus say the *Quakers*; and to this have they come, by throwing off the *Sacraments* and other *outward* means, which *Christ* commanded; and to which He has promised His *Blessing*, which they justly *Forfeit*, who think themselves wiser than *He*, by *Neglecting* or *Despising* His *outward Institutions*, as *Ineffectual* to secure His *Religion*.

Since my *Discourse of Baptism* was Printed, I sent a Book to a very *Learned* and *Judicious* Friend of mine, and one particularly skill'd in all the *Northern* Languages; who return'd me some *Observations* of his to fortifie my first *Section* concerning the true signification of the word *Baptize*; and to shew that this *Northern*, as well as the more *Learned* part of the *World*, have always understood it in the same sense that I have given, to mean an *Outward* and *Literal* *Washing*; and that even in *Matth. xxviii. 19.* And, to gratifie the Reader, I have annex'd these *Observations* at the end of this Book, not having them now by me, to be set down in this Place.

## SECT.

## S E C T. XIV.

*Some Remarks upon George Whitehead's  
C R E E D.*

**I**T has been a great and just Complaint against the *Quakers*, that they wou'd never give us any *Creed* or *Summary* of their *Faith*. They find fault with others ; but tell not what they hold themselves. They dwell upon *Negatives*, but love not to speak in the *Affirmative* what they wou'd be at.

Well ! Now *G. Whitehead* has, at last, done it, in the *Introduction* to his *Innocency Triumphant*, which he Entitles thus, *Our Christian Testimony re-assum'd in the Affirmative*.

And so far he keeps pace with the *Apostles Creed*, that he comprises it in just *Twelve Articles*.

But (alas!) when you come to consider them, they do not go cleverly off from the abovesaid Damnable Errors of the foregoing *Quakers* ; but, on the contrary, he words his new *Confession of Faith* in such *Dubious* and *General* terms, as may indeed, at first sight, deceive an unwary Reader ; but yet keeps off contradicting the Heart of the Heresie, which he still preserves safe and untouch'd : And not only so, but often with a sily insinuated Excuse and Defence of it.

Thus

Thus in his first *Article* he confesses *Jesus* to be the *Christ*. Even the same *Jesus Christ* who was born of the *Virgin Mary* at *Bethlehem*, &c. This wou'd seem a plain Confession to the *Christ without*; that it was meant of that Man *Jesus Christ*, and not only of the *Light within*.

But then when you consider that (as above-said) they attribute the Name of *Christ* to their own *Light within*, and to every one of *Themselves*, as well as unto *Jesus Christ*, then it will appear that this *Confession of White-head's* is a meer *Fallacy*; while it attributes no more to *Jesus Christ* than to *George White-head*!

But let us not wrong Honest *George*! He confesses, *Art. 10.* in these words, *Our Ministers do not teach, that the Name of Jesus and Christ belong to every Member in the Body (or Church) as Ampley, as to Christ the Head.*

And that you may take notice of it, the word *Ampley* is put in a different Character, in old Black Letters, lest you shou'd mistake, and think that *George* was *Christ* as *Ampley* as *Jesus*.

That was *modest* indeed! But then, *George*, Thou art *Christ* as well as *Jesus*, tho' not so *Ampley*: And then your first *Article* above Quoted, which calls *Jesus* the *Christ*, means no great matter; but is rank *Sophistry* and *Dodging*, and casting a Mist before the Eyes of poor deluded People: For I have that Charity for a great many of your Followers,  
as

as to think that they do not know those *Depths of Satan*, and that *Mystery of Iniquity* into which *thou* and *others* have led them: And out of which thou dost not desire to Rescue them, but to bind them faster in it, by this thy *Equivocating* and *Jesuitical Confession of Faith*. As *Article* '2. where you confess (with the *Socinians*) *Christ's coming in the Flesh*. That is, as before explain'd, taking *Flesh* upon him as a *Veil* or *Garment*; but not, in the Language, and true Sense of the Scripture, That he was *made Flesh*, *John* 1.14. that is, took it into his *Person*, and joyn'd it in a *Personal Union* with his *Divine Nature*; so that (as it is express'd in the *Athanasian Creed*) *as the Reasonable Soul and Flesh is one Man, so God and Man is one Christ*. If you had believ'd what is contain'd in these words, you wou'd not have scrupl'd setting it down in these words; which must have given the best satisfaction, if it had been your design to have given satisfaction, without any reserve for that wicked Heresie which you wou'd seem not to plead for, yet in such words as you might easily afterwards explain to mean nothing against it.

*Article* 7. You say, *We own no such saying as that the Holy Doctrine or Divine Precepts of Scripture is either Dust, Death, or the Serpent's-Meat*. But you say that wicked Men have Perverted the Scriptures. That no Body can deny to You. But what then? Is the *Holy Word of God*, therefore, become *Death*, and *Serpent's-Meat*, because you have made it

*Death*

*Death* unto your selves? *God forbid*, says *St. Paul, Rom. viii. 13.* in answer to the same Argument which you bring; *Wherefore the Law is Holy, and the Commandment Holy and Just and Good, tho' the Unlearned and the Unstable wrest them to their own Destruction,* 2 Pet. iii. 16.

But what was it you call'd *Dust* and *Serpents Meat*? Was it nothing else but the *Ink* and the *Paper*? Did any Body ever say that *These* were no *Dust*? Or is *that* any part of the Contest betwixt us? Was it the *Ink* Only and the *Paper* of which you doubt (as before Quoted in the *Quaker's Refuge*) whether *Moses* or *Hermes* was the Pen-Man? Thou meanedst *verily*, which of them made the *Pen*; that was all, upon the word of a *Quaker*! Was it the *Pen* or *Ink* of which you doubt, that some of it was not spoken by the *Inspiration of the Holy Spirit*? And whether some of it was not spoken by the *Grand Impostor*? Some by *False Prophets*, and yet *True*; some by *True Prophets*, and yet *False*.

The *Ink* or *Paper* are neither *True* nor *False*, but the *Doctrine* only which is written in them. And therefore, *George*, notwithstanding all thy meally Modesty, it is, It is indeed, *George*, it is the very *Doctrine* of the Scriptures which you Blaspheme as *Dust* and *Death* and *Serpent's Meat*, on purpose to bring Men off from trying your Pernicious Heresies by those *Sacred Oracles*, and to make your Followers trust wholly to your *New Light within*; in comparison of which it is that

that you vilifie the *written Doctrine* and *Precepts* of God, which are most opposite to all your *Gross Delusions*; it is not the *Ink* nor the *Paper* that you quarrel at. No, they do you no hurt: But it is the *Law* and the *Testimony*, according to which *written Word*, if any do not teach, the same Holy Scriptures do Instruct us, *it is because there is no Light in them.* *Isai.* viii. 20. *No Light!* *George!* Mark that! Your false Pretence to the *Light within* is here overrul'd, and to be measur'd by the *written Word*, *without.* These are *hard sayings* to the *Infallible Friends!* And it was for the sake of these, and such like Texts, which Detect and Explode the miserable *Ignorance* and *Blasphemy* of these Pretenders to *Light*, which made Thee, Friend *George*, in this same Book, to which Thou hast prefix'd Thy abovesaid *Affirmative, Confession of Faith*, p. 28. *Excuse* and *Justifie* the *Diabolical* Suggestions in the *Quaker's Refuge* against the Authority of the *Sacred Scriptures*, by saying, that it *Question'd but of some* (of the Scriptures) *not all*, as I have shewn before.

But now come, *George*, we are near an end, and we know not if ever we shall meet again; tell me, in the *Plain, Downright, Honesty* and *Simplicity* of thy *Light within*, Didst Thou mean no more by this *but* that only *some* and not *all* the *Ink*, was *thick and muddy*, and fit for *Serpent's-Meat*; and that only some *Sheets* of the *Paper*, or *Parchment*, or *Barks of Trees* on which they wrote in ancient time, and might write the Scriptures, for ought  
*thou*

*thou* knowest, was coarse and ugly? Is all thy Malice only against those base *Printers* or *Writers* who prophane the *Letter* by poor sneaking Impressions, and provide not good *Ink* and *Paper*?

If *thou* thinkest all this to be *Raillery* not becoming *thy* Gravity: See, I pray thee, if it be any thing more than what *thou* settest forth as the very *true* and *only* Reason for those vile Epithets which *thou* and thy Friends do bestow upon the *Holy Scriptures* of God.

And be ashamed and blush (if *thou* canst) for that *Silly* and *Childish* come off, with which *thou* *Gravely* undertakest to *Banter* all Mankind, as if all your *Ignominies* and *Contempt* cast upon *Scripture*, were to be understood only of the *Ink* and *Paper*.

Nor is thy salvo more Ingenuous in the *Eleventh Article* of thy aforesaid *Creed*, wherein *thou* endeavourest to reconcile the *Heretical* Notions of thy *Self* against the true *Incarnation* of *Christ*, calling his *Body* a *Figure*, *Veil*, &c.

It is really (say'st *thou*) *contrary* to our Faith and Principle to make *Christ Jesus* himself *only* a *Figure*, a *Veil*, or *Garment*. Here the word *only* (as the word *Amplly* in the *tenth Article*) is put in great Black Letters, to shew the stress *thou* lay'st upon it. And to discover thy *Sophistication*, *thou* say'st, That *Christ Jesus* is not *only* a *Figure*, or a *Garment*. Not *only*! No more is a *Cloak* or a *Veil*. It is not *only* a *Garment*; for it is *Cloath*  
or

or *Stuff*, and may be put to many other uses. There is no one thing in the World, that is only one thing. It may be taken under more considerations than one.

But this (as I observ'd at first of thy *Equivocating* manner) is but a *Negative* Confession. Thou tellest us what *Christ Jesus is not*. Not only a *Veil*, *Figure*, &c. so we may say that he is not only *Man*, not only *God*; that God is not only *Just*, not only *Merciful*, &c.

But, *George*, this is not saying what he *Is*. He may be *any thing*, a *thousand things* notwithstanding of all thy *not only's*.

And thou adherest in this *Article* with more Solemnity than any of the rest (that we may not suspect thee) with a *Really*. *It is Really contrary*, &c. as above Quoted.

But *Really*, *George*, this is not *Re-assuming your Christian Testimony, in the Affirmative*, as thou dost promise in the Title to this thy *Creed*.

We did not want to know what was *contrary* to your Tenets; this is still hiding your selves in the dark, in *Negatives*: But we wou'd know *Affirmatively*, what it is you do Profess; and this thou didst Promise; and this thou hast not Perform'd.

Therefore tell us plainly, did *Christ* assume *Flesh* not only as a *Veil* or a *Garment*, (like *Angels* when they appear'd in *Bodies*) but did he take *our Flesh* into his own *Substance* and *Nature*, so as to make it one *Person* with Himself, as *our Flesh* is part of our *Person*, of  
our



Our *Substance*, and our *Nature*? Was it thus that Christ *Clothed* himself in *Flesh* and *Blood*? If, in this sense, you wou'd mean that he took *Flesh*, or was *made* *Elefh*, we will not Quarrel with you for the word *Garment* or *Veil*; for so it may be said, that our *Soul* is *Clothed* with our *Body*, as with a *Garment* or *Veil*. It is not *words*, but the *meaning* that we contend about. And you cannot satisfy the World, nor your own Consciences with this Dodging about *words*, while you shun to declare what you mean by them.

Nay, you do not shun to declare what you mean by them. That is, on the *Socinian* *Heretical* side (as above is shewn) to wit, that Christ did not assume *Flesh* into his *Nature* and *Person*.

But when you wou'd impose upon us, then you Dance about the words *Veil* and *Garment*, and will not deny the wicked *Heresies* of those before you; but rather insinuate *Excuses* and *Defences* for them, as I before observ'd.

Thus, in this same *Eleventh Article* we are now upon, after your full and *Affirmative* Declaration (as abovesaid) you suborn two *Texts* as Favourers of your *Damnable Heresie* before-told. Yet (say you sily) *His Flesh was called the Veil, Heb. x. and he took upon him the Form of a Servant, and was made like unto Men, and was found in the ἡνωται Shape or Figure of a Man. Philippians ii. 6; 7.*

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AA

Ah George ! George ! I could forgive thee any thing but this. What ! But upon us at this rate ! And with a fine Quaker Really too ! But tell us, among Friends, didst thou not Really know, George, that the word *Veil*, *Heb. K.* and Figure, *Phil. II.* Meant nothing at all of what thy Friends mean by them in this Controversie ? Know, then, George (if thy Light has hitherto forgot to tell thee) that the *Veil* in the Temple, that is, the Partition-wall which enclosed the *Holy of Holies* from the rest of the Temple, was a Type of *Christ*. And that as that *Veil* was rent from the Top to the Bottom, at the Death of *Christ*, and so open'd a way into the *Holy of Holies*, which was kept shut before, none but the *High Priest*, who was a Type of *Christ*, entering into It, and that but once a year, with the Blood of Expiation, which *Holy of Holies* was the Type of *Heaven*: And this shewed that Entrance into *Heaven* was only to be obtain'd by *Jesus* our true *High Priest*; and that by the Offering of his own Blood (which by the way, was not his own Blood, if he did not assume it into his own Substance and Person; otherwise, he only carry'd it in, as the *High Priest* did the Blood of others, but not his own Blood) and as the breaking of the *Veil* opened the Passage into the *Holy Place*, *Eph. II. 14.* so the breaking of *Christ's Body* on the Tree, broke down the Partition-wall which was betwixt us and *Heaven*, and open'd the Passage into *Eternal Life*, which otherwise had ever been kept shut against us.

And

And which, thou *George Whitehead*, and all  
the *New Quakers*, if they had but one Dram  
of the Spirit of *Christianity* in them, wou'd  
Renounce and Detest, and with Zeal Disown  
the Authors of such *Doctrines of Devils*, and  
not *Palliate* and *Excuse* them, as even thou,  
*George*, dost, and seek'st to fodder their Leaky  
*Infidelity*, that thou may'st Inherit it. But  
if thou hast some the wind, thou wilt Reap the  
Whitewind, Hof. VIII. 7.

And now I have told you in what Sense  
Christ's *Body* is call'd a *Veil*, Heb. X. But what  
has this to do with the Sense in which the *Qua-  
kers* above Quoted do call it a *Veil*?

They call It a *Veil*, that is a *Garment*, in  
contradistinction to Its being Christ's *Substance*,  
and of his *Nature*.

But *Heb. X.* It is call'd a *Veil* in Relation to  
its *Type*, the *Veil* of the *Temple*.

And these are as quite different Considera-  
tions as can be, as far distant as East from West:  
And yet *George Whitehead* brings in the one to  
support the other; which is a gross Sophistica-  
tion, and, if not the height of *Ignorance*, it is a  
*Malicious Deceit*.

As is his Application of that other Text, *Phil. II.* where *George Whitehead* brings in the word *Figure*, which is not in the *English* Translation: But let him have it. He himself makes it Synonymous to *Shape*: *Who being found in the Shape or Figure of a Man, &c.*

And now what Relation has this to the calling *Christ Jesus* a *Type* or *Figure* of their *Light within*? Which I have shewn above out of the *Quakers* Books.

A *Type* and a *Shape*, are things so distant as to have no Relation at all, or Likeness to one another. A *Type* is being the *Fore-Runner*, or *Shadow*, which points out something to come: But what has this to do with the *Shape* of ones Body? And because the word *Figure* may be apply'd either to a *Type* or a *Shape*; therefore *George Whitehead* brings it where he confesses that it means a *Shape*, to justify the *Quaker* Blasphemy of calling him a *Type* of their *Light within*; I suppose *George Whitehead* will not say that *Christ Jesus* is the *Shape* of their *Light within*; and that is the meaning he puts upon the word *Figure* in this Text; that therefore he can make no advantage of it to his Cause; he brought it in only as an *Amusement*.

I cou'd give several other Instances of the like Ingenuity and Craft in the *Quaker* Answers: But I intend not this for a thorough Examination of all their Errors; only to give the Reader a short view of their Principal and most Monstrous Heresies; and to provoke them (if possible) to a serious consideration of them.

At

At least, I hope what has been said will be sufficient to keep others from going into their Snares; till they have clearly and fully given satisfaction to what is here objected against them.

And let them either justify what is plainly Quoted out of their Books: or freely disown and condemn the Blasphemous Errors of G. Fox their first Apostle, and others of their Party.

But if they will not do this latter, for spoiling of their *Infallibility*: Then let them stick to their *Infallibility*.

If they will do neither, then we may truly judge them to be *Self-condemn'd*.

And, in the next place, That they have more concern for their own Honour, than for the Honour of Christ; or Truth of the Gospel; who will refuse or scruple to condemn the most Monstrous Blasphemies, but seek rather to Cover, Palliate, or Excuse them.

If they think that I have wrong'd them in this Character, let their Vindication appear, in a Clear, Plain, and Categorical Answer to what is said above. Let that be the Criterion to judge of their Sincerity. And so I leave them as to this Point.

And now I have one word to say to those Quakers of Turners-Hall.

These have thrown off the Pretence of *Infallibility*. Yet they will be Quakers still.

They own Christ *without* ; and Redemption through his *Blood*. Thus far they are return'd to the *Orthodox Faith*.

But they stick still to the *Quaker Spirit* in denying the *Sacraments* which Christ Ordained in his *Church*. And in the *Schism* which G. F. the first *Infallible Quaker*, made from the *Church*, and that upon the account of their own *Infallibility*. Now how can these, who have thrown off that Blasphemous Pretence to *Infallibility*, remain still in that *Schism*, which is grounded only upon that *Infallibility*?

But farther, a *False Pretence to Infallibility* is not only an *Error*, but it is an high *Blasphemy*: and can proceed from none but the *Spirit of Delusion*. And therefore whatever comes from that *Spirit*, is justly to be suspected.

Now it seems Incredibly strange, that those who have Detected the *Fundamental Forgery*, shou'd yet stick to that same *Spirit* in other things! And those of no less consequence than the tearing *Christ's Body* in pieces, and breaking the *Communion of Saints*, by *Schism*; and throwing off those outward *Ornaments* which are of *Christ's* own immediate Institution, and Commanded to be continu'd till his *Coming again*; and Appointed by him as *Means of Grace*, and therefore are the Grounds of our *Hope of Glory*.

But I thank God, I have found in several of them a good Disposition towards receiving again the *Sacraments of Baptism*, and the *Lord's Supper*: They have learnt to speak of them with Reverence; and wish they had never been  
disused ;

disused; and are sensible that great hurt has thereby come to the *Faith*, especially among the *Quakers*, who for want of these *outward and visible signs*, have lost the *Substance*; and spirited away the *Reality of Christ's Natural Body*, and His *Bodily suffering* for us, together with those *Holy Sacraments* which He instituted for the continual Commemoration thereof.

But there is a time for all things: And these Beginnings will, I hope, grow into a Perfect Reconciliation of these misled People to the *True Christianity*; and the *True Church of England*, from which they have so unhappily and causelessly divided.

It is this year, just \* *Forty* years since their first appearing in *London*. *London* is the *Center* of all of them through the *World*: Whithers Deputies come every year from the *West-Indies*, and all other their Colonies through the *World*. Such *Intelligence* and *Political Institution* is no where else to be found, but among the *Jews* and the *Jesuits*. And therefore I begin with them here in *London*, that, if it please God, their *Return* may proceed by the same Steps, and in the same Road by which their Deceivers have led them: And I pray God that they may now at last find Rest, and arrive safely in *Canaan*, after their *Forty* years wandering through the *Wast* and *Howling* Wilderness, wherein were *Fiery-flying Serpents* of Mortal *Heresie* and *Error*.

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\* The first Edition bears Date the 28th of Feb. 1694.

## S E C T. XV.

*That Popish Emissaries first set up Quakerism in England.*

**E**dward Burroughs, who wrote the Preface to George Fox's *Great Mystery*, Printed 1659. tells us that the *Quakers* first appear'd in England Anno 1650. and came first into London Anno 1654.

Then it was that Rome was reaping a plentiful Harvest which they had long been sowing, by setting up, in that *Universal Toleration*, Multitudes of various Sects, on purpose to Divide, and so Confound their only substantial Adversary the Church of England.

They dress'd *Enthusiasm* in several Shapes and Forms, of *Presbyter*, *Anabaptist*, *Independent*, *Quaker*, *Muggleton*, and a long &c. which differ only in degrees.

See Foxes and Firebrands, Printed 1680. p. 15. &c.

Of this many Instances may be given, and Proofs undeniable. *Enthusiasm*, when it is a Delusion, or falsely pretended, is the surest means to overthrow all Church-Government and Order, and all Sobriety of Religion; for it is no less than *Blasphemy*, falsely to pretend to *Extraordinary Inspirations* from God.

And



And this Doctrine of *Entbusiasm* came chiefly from the *Church of Rome* : *Labbade* a *Jesuit* set it up in *Holland* ; and *Rob. Barclay* the *Quaker* was tinctur'd in his younger years in the *Scotch Convent* at *Paris*, and *John Vaughton* was a *Roman Catholick*, who is now a great *Preacher* among the *Quakers* in *London*, and *William Southby* a *Preacher* now among them in *Pensylvania*. But God has punish'd them, by sending the same Spirit among themselves : And has made a great *Fraction* in the *Church of Rome* by the growing *Sect* of the *Molinists*, or *Quietists* in *Italy*. There is a *Sect* like unto these rose up in *Germany*, call'd *Pietists* ; some of whom I am told have been in *London*, and own'd as *Brethren* by the *Quakers*, and gone many of them to *Pensylvania*.

The *Quaker Infallibility* was contriv'd on purpose to bring Men back to the *Infallibility* of the *Church of Rome*, by these steps. First, the *Infallibility* was plac'd by *George Fox*, and all the *Primitive Quakers* in every single *Quaker*, as I have shewn. This most Ridiculous Pretence, the *Jesuits* well knew, cou'd not long be Tenable : and that it would Roll naturally into the *Infallibility* of their *Church* or *Meetings*, which it is already come to, as has been abundantly made appear.

And now there is but one step behind, and that is, to Dispute the *Infallibility* betwixt the Two Churches, that of *Rome*, and that of the *Quakers* : And the Issue of this who does not see, when their *Succession* and other *Marks* of the *True Church*, come to be compar'd together.

Of

Of all the *Dissenters* now in England, the *Quakers* have come nearest to the Church of Rome: They only have taken up the *Popish* Pretence of *Infalibility* (unless they will bring in *Muggleton* for a *Third Man*) none other except *Papists* and *Quakers* do now set up for it. Nay, the *Quakers* have, more *Burd-fac'd* than any, openly sided with the *Papists*, against All the *Protestants*, especially the Church of England. They have taken pains to Re-print and Publish, with great *Approbation*, the most violent *Invectives* of the Church of Rome against the *Protestants*, and chiefly the Church of England: And have *Abetted* and *Enforc'd* the *Popish* Arguments against us. *Josiah Coal* (of the first Rank of *Worthies* among the *Quakers*) wrote a Book, which he call'd, *The Whore Unveil'd*, Printed 1663. wherein he Re-printed (and set it down at large in his *Title Page*) a most senseless, but bitter *Libel* of one A. S. a *Papist* against the Church of England, and other *Protestants*; wherein he calls our *Clergy*, *Intruders*, *Thieves* and *Robbers*, *Hypocrites*, *Ravenous Wolves*, and *Murtherers*, *Sons of Belial*, *False-Prophets*, and *Priests of Baal*. Which being the very words which the *Quakers* have *Chim'd* over and over against us, we see from whom they have learn'd them; and with whom they take part against us. And besides these words, which you will find in *Coal's* Book, p. 48. he sets down p. 50. this *Delicious Bit* of that *Vile A. S.* where he calls our *Holy Bible*, a *Brazen-fac'd Book*, *Unjust*, *Corrupt*, and *Perverse Bible*. And p. 40. *Jos. Coal* is so far from finding fault with

with this, that he joins with him in it, says, that it *does not concern them* (the Quakers) to Answer it; but *leaves them* (the Protestants, whom he impudently calls *Seckaries*) to answer for themselves, this Charge against their Bibles and Ministers (these are his words) *whose Cause* (says he) *I am not engag'd in.* Not in the Cause of the Bible, more than of our Ministers! See more of this in the *Gleanings to Satan Disrob'd*, Sect. III. N. 3. p. 9. Here we see from whom they have learn'd their Contempt of the *Holy Scriptures*, as well as of the *Sacred Ministry*, their vain pretence to *Infallibility*, and all their *Billingsgate* against us. These Features of the *Child* do plainly enough denote the *Father*. But more expressly their Notion of *The Catholick Church*, which they (as the *Papists*) confine to their own Communion alone. Of which see *Satan Disrob'd*, Sect. V. N. 10. p. 41. And, as a consequence of this, *Damning* all the *World but Themselves*. Of which see the Proofs in the next Section, in a strain far out-doing their *Masters*.

They have exceeded them in every thing; And Improv'd the *Errors* which they had learn'd from them. Thus from their vain Conceit of their own *Infallibility* and *Perfection*, even *Equal to God*, as before is shewn, *George Whitehead* asserts, *That the Righteousness which God effects in us is not Finite, but Infinite.* *The Voice of Wisdom*, p. 36. Here they assume *Infinity*, as well as *Infallibility*, i.e. a *Made Infinity* bestow'd upon them

them by God: Such a *Made Divinity*, as the *Specinians* allow to Christ. See this assertion of *G. Whitehead's* farther Examined in *Satan Disrob'd*, Sect. 2. N. 7. p. 24.

But if you will ask, How cou'd *Infinite Righteousness Fall*? *G. Fox* will answer you, who wrote, *That he was beyond the State of the first Adam that Fell; in the State of the second Adam that never Fell.* And in a Printed *General Epistle* of his to the *Quakers*, which I have now before me, he says, *Who hath any thing against my Way, who never Fell nor Changed.* And he concludes, *This is the Word of the Lord God to you all; and spread this abroad.* He said, that *His Marriage was above the State of the First Adam in his Innocency, in the State of the second Adam, that never Fell.* This was in a Letter he wrote in Defence of his Marriage, which *William Mucklow* (among others) has seen: Therefore let it not be forgot in the New Edition that is on foot, of *G. Fox's Works*. If any doubt of this, see *The Spirit of the Hat*, p. 42. He marry'd an old Widow, who was past the Age of Child-bearing, and said, *That she was a Figure of the Church coming out of the Wilderness.* And therefore, that she must not be *Barren*, but wou'd as *Sarah*, bring forth an *Isaac* in her old Age. With this he pleas'd himself; and this was given forth, and certainly expected among the *Quakers*. For, to Feed, and at last Expose their Delusion, she grew *Bigg*, as if with Child, and the *Spirit of Discerning* fail'd them; for all things were provided

vided for the *Lying in*; and the *Midwife* attended several Weeks in the House, till *Belly* fell, the *Figure* was spoil'd, and the *Quakers* disappointed of their *Isaac*.

Thus their presumptuous pretence to *Miracles* and Foolish *Legends*, is another Instance wherein they have imitated and outstrip'd the *Roman Catholics*. As, likewise what follows in the next Section. Their Damning all the *Christian World* but *Themselves*, which is a consequence of their making *Themselves* the only *Church*, and alone *Infallible*, &c.

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## S E C T. XVI.

*Their Damning all the Christian World,  
but Themselves.*

**H**AVING Equall'd *Themselves* to *Adam* in his Innocency, as above is shewn, they must needs prefer *Themselves* to All since the *Fall*.

1. Thus, while they *Themselves* pretend to *Infallibility* of *Discerning*; and *Infinity* in *Righteousness*, as shewn before, they Arraign the *Apostles* of gross *Error* and *Delusion*, even where they spoke from the *Mouth of the Lord*, and in *his Name*. As, when *St. Paul* said, *1 Thess. iv. 17. We which are alive, shall be caught up in the Clouds, &c.* tho' he said, *Ver. 15. This we say unto you, by the Word of the Lord.*

*Lord.* Yet *Thomas Ellwood*, in his Answer to *G. Keith's Narrative of the Proceedings at Turner's-Hall*, June 11. 1696. p. 162. supposes that *St. Paul* expected to be caught up in the Clouds himself; and that the Day of Judgment wou'd come in his time, while he was alive. And that the same was the meaning of *St. Peter*, when he said, *The End of all things is at hand*, 1 Pet. iv. 7. See *Satan Distrub'd*, Sect. 4. N. 3. p. 31.

And at a Meeting or Council of their Ministers, about the Year 1678 (which will be told hereafter) that Text, 1 Cor. i. 2. being urg'd as a proof for the Invocation of Christ, which many of them did deny, Answer was made by one of them, *That Paul was Blind and Ignorant, and that they saw beyond him*. It was a common saying with them, *That the Prophets were not come to the Son, i. e. to Christ*. And they prov'd themselves greater than *Abraham*, because *Abraham* was before *John*; and that the least in the Kingdom, i. e. the least of the Quakers, was greater than *John*, And so consequently greater than all before *John*, than *Abraham*, or any of the Prophets. Tho' as shewn above, their Modesty did not stop here, but they got before the Apostles too, who were after *John*. All were Dark and Ignorant in respect of the New Light of the Quakers!

2. Now, they having treated the Prophets and Apostles at this rate, we cannot expect that they shou'd pay any great Respect to the Ancient and Holy Fathers of the Church. No, they

they run down *them* by Wholesale. *Thomas Ellwood* is very Angry for so much as comparing the Books of the *Quakers* with the *Greek* and *Latin* Fathers, Supposing (says he) *Friends* Books to have been written by no better Guidance, nor clearer Sight, than theirs who liv'd and wrote in those *Dark Times*. And p. 178. and 179. of his Answer to G. Keith's Narrative (before-mention'd) he Names *Ambrose*, *Augustin*, *Hierom*, *Chrysostom*, *Athanasius*, *Cyprian*, and others of the *Ancient* and most glorious Lights of the *Primitive Church*. And these all the *Quakers* trample under their Feet, as not fit to be compar'd with them. See *Satan Discreb'd*, Sect. 4. N. 4. p. 33.

3. But now, what Quarters shall We have, when we see *Prophets* and *Apostles* post-pon'd; and the *Holy Fathers* of the *Church* trod down to the *Earth*, that the *Quakers* alone may be exalted in this Day! How shall we be able to stand before them! They *Damn* us all together to *Hell*, i. e. all *Christians*. For they are more favourable to the *Heathen*, whom they think *Worshippers* of the same *Light* with them, and not led to outward things, by the Belief of an outward *Christ*, and Faith in His outward *Sufferings*, *Death*, &c. which they think Corrupts the *Christians*, as carrying them from the *Inward*, trusting only to their own *Light*. And therefore they Discard all the *Christians* in the *World*, the *Primitive Fathers* and all; All since the very Days of the *Apostles*; they conclude them all in the *Apostacy*;

they; and that they (the Quakers) have a Spirit given to them, beyond them All.

George Fox in his *Great Mystery*, p. 89. says, *That the Quakers have a Spirit given them beyond all the Forefathers, since the days of the Apostles, in the Apostacy.* George Whitehead would fain come off of this, and thus endeavours to excuse it, in his *Charitable Essay*, Printed 1693. p. 5. in these words, *The very Intent and Meaning of George Fox's words herein, was not beyond all the Forefathers, without Exception, but beyond all in the Apostacy.* That is, George Fox did not think that all the Fore-fathers were in the Apostacy; and that he only spoke of those who were in the Apostacy. So that some were in the Apostacy, and some were not in it. Now here it wou'd have been incumbent upon George Whitehead to have nam'd those whom he, or George Fox did believe were not in the Apostacy. But that he cou'd not do, for, in truth, they Condemn all the World but themselves. Tho' here George Whitehead wou'd fain mince the Matter. Let us hear George Fox explain himself in other places of the same Book; you will best know his meaning from himself, p. 217. he says, *That since the days of the Apostles, All the World went after them, i. e. after those who (as he there expresses it) did inwardly Raven in Sheep's Cloathing.* And now (says he) are People but coming from them to the Rock, p. 219. *That the whole World was standing against the Light, and against the Saints and the Lamb,* p. 226. Since the days of the



the Apostles, All that dwell upon the Earth went after them, the False Prophets and the Beast. p. 175. Since the Apostles Decease—— the Faith hath been departed from, the Unity among All Christians hath been lost, in All Christendom—— From that ye have Ravened, You, and the Papists, and All Sects upon the Earth. p. 253. Such as differ from us, differ from Christ, p. 267. you all Priests and Teachers who call your selves Ministers, since the days of the Apostles, who inwardly are Ravened from the Spirit of God, are turning, and have turned All People from the Light to the Darknes, and so have kept Thousands and Millions of Souls in Damnation, and turning and keeping them in the Path and Way unto Hell. p. 98. And Thou and You All that speak and write, and not from God Immediately and Infallibly as the Apostles did, and Prophets, and Christ—— You are All under the Curse in another Spirit, Ravened from the Spirit that was in the Apostles, only have had the Sheep's Cloathing, inwardly Raderning Wolves, so deceived the World and the Nations—— And so Power hath been given to the Beast over all Kingdoms, Tongues, and Nations. p. 153. Which have deceived the Nations and led the World, and brought them all upon Heaps, and have never heard the Voice of God, nor the Voice of Christ, and have not the same Infalible Spirit as the Apostles had, and no Immediate Revelation nor Inspiration as they had: So these have taken away the Key of Knowledge from among People since the Days of the Apostles. p. 158. Of his (Christ's) Body are All Professors,

1024, Protestants, and Papists upon the Earth Ignorant——Therefore be All in the Enmity one among another. p. 111. And All upon the Earth that be from this Light (which the Quakers set up) they be in the Error, out of the Covenant of God, and Strangers from the Covenant of Promise. And in plain terms, p. 249. he asserts all others to be so (Equivocating, Deluding Hypocrites) except Quakers. And p. 267. That the Quakers are the Only Ministers of Christ, not made by Men, but by the Will of God. And adds, Is not All Sets joy'n'd with you against them? p. 111. All the Earth doth Rage against them, And that we may be sure that England is included, he says, p. 311. The Ministers which are so call'd in England, hath gotten the Name, but are found the Ministers of Unrighteousness, and are Wolves indeed in Sheep's Cloathing——What Greedy Dumb Doggs are these? &c.

I will not trouble my self nor the Reader to apply all this, and shew that George Whitehead's Exposition above-nam'd is a meer Sophistication, and quite contrary to the meaning of George Fox. The thing shews it self. But if George Whitehead was really mistaken in George Fox's meaning, then I do expect from him, if he be a sincere honest Man, that, upon examining the above-mention'd Quotations, and many more which he may find in the same Book, to the same purpose, he will Publickly, and in Print, acknowledge his Error; because the satisfaction to the World ought to be as Publick as the Offence which was given: And that

that he and all the rest of the *Quakers* wills for ever hereafter, own and confess that *George Fox* did *Damn* all the World since the *Apostles*, but the *Quakers*; and not only those in the *Apostacy*, as *George Whitehead* would turn it off; for that he held they were *All in the Apostacy*.

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## S E C T. XVII.

### *The Venom and Nastiness of the Quaker-Spirit.*

**H**AVING thus Damn'd all the World, it is not strange to see them treat all the rest of Mankind with a Respect proportionable. For what shou'd *Damn'd Folks* do with *Respect*?

There is nothing which discovers the inward Disposition and Temper of the Mind, more than our *Words* and *Language* to one another.

*Kind* and *sweet Expressions* are natural to *Love* and *Good Nature*; as *Furious*, *Spiteful*, *Envious*, and other *Grating* and *Violent Passions* do *Naturally* vent themselves in the like *wicked* and *hateful Ebullitions* of a distorted Soul.

*Hypocrisie* covers these *Embers* sometimes; but the least Wind disperses those thin *Ashes*, and kindles all into a *Flame*: Thus the least

*Provocation*; nay, no other *Provocation* than that of *Disputing* against them, raises up a strange *Spirit of Fury* in them, such as possesses no other sort of Mankind that ever I heard of. And I believe there is no one who has engag'd against them, that has escap'd this sort of *Treatment*.

And yet they are out of all *Patience* at the least return of this sort to themselves. They love not to be approach'd, but with the greatest *Ceremony of Deference and Regard* to their *High Character*, far beyond that of all the *Kings upon the Earth*, of *Prophets*, or *Apostles*, as I have shewn. G. Fox, in his *Great Myst.* p. 237. Thus corrects *William Thomas*, Minister of *Ubley*, for *Reflecting*, as he said, upon two sorts of them, *The work of the Ministers of the Gospel* (says he) *is not to Reflect upon Persons* — And so thou that art *Reflecting upon Persons*, doest shew a *Mark of thy self to be a False Prophet* — And this *Reflecting upon Persons* was never the way to beget to God.

And yet in the same breath, while he thus *Reproves William Thomas* for *Reflecting upon others*, he calls him a *False Prophet*. Which is as severe a *Reflection* as cou'd be put upon any who own'd himself as a *Minister of the Gospel*. *The Devil was in thee* (says he to *Christopher Wade*, p. 250.) *You be in the Diabolical Dibelish* (says he to some *Priests in the Bishoprick*, p. 321.) And thou talkest foolishly (he replies to *Tim. Trevers*, p. 326.) and given up to the *Devils Power*. And in the foregoing *Section*, you see what *Reflections* he makes upon all the *Priests and Teachers in the World*, calling them *Raveners* from

from Christ, Wolves, Dogs, Equivocating, De-  
luding Hypocrites, &c.

Take some more of their  
sweet words, such as these.

Conjurers, Thieves, Robbers,  
Anti-Christ's, Witches, De-  
vils, Scarlet-colour'd Beasts,

Blood-Hounds, gaping like the Mouth of Hell,  
raging like Sodomites, Lizards, Moles, Tinkers,  
Green-headed Trumpeters, Wheel-barrow, Gim-  
cracks, Whirl-pools, Whirligigs, Moon-Calfs,  
Thredbare Tatterdemallions, Serpents, Vipers, Mi-  
nisters of the Devil, Ravening Evening Wolves  
and Bears, Devils Incarnate, Devil-driven Dungy  
Gods, &c.

Some of the Qua-  
kers Principles, &c.  
Printed 1693, p. 8.  
9, 10, 11.

Much of this is owing to the mean Educa-  
tion of these Scribes, which furnish'd them with  
such Mechanick Ribaldry and Billings-gate. But  
the Furies which breath in their Spirit, can go  
along with it into Breasts of more Free and  
Generous Conversation; Mr. Penn's Sense and  
Breeding cou'd not secure him from the Tin-  
cture of this Leaven, which transported him  
(for nothing else cou'd do it) to treat his old  
Friend Mr. Firmin, at this course rate, calling  
him (in his Winding-Sheet, Printed 1672. p. 2.)  
That Little Great Pragmatical Thomas Firmin,  
a Monster, all Tongue and no Ears — I abhor  
his Folly, Lightness and Foul Mouth. And  
he calls Mr. Hedworth (p. 1.) a very Night-bird,  
a Wanderer; one that looks and creeps about like an  
Angry Vagrant Momus. (p. 3.) Bursten'd with  
Folly and Revenge. (p. 4.) Stuffed with dull Ig-  
norance and Cavils — Shallow Head, Envi-

ous Heart, an Idle Shifter, Bombast, a Lye as black as Hell. All this in one Sheet of Paper. In the Conclusion of which, in one line he calls Mr. Hedworth, a *Busie Body, Caviling, Conceited, Proud, Wrathful, Equivocating, Slandering, Cowardly Man*. And in a Pamphlet Entituled, *The Spirit of Alexander the Copper-Smith, &c.* Printed 1673. p. 1, 2, 14, 16. he calls *William Mucklow*, his Opponent, an *Old Canker'd Apostate, a Clamourer, a new Alexander, Phygellus, Hermogenus, Hymenæus, Philetus, a very Dutineer in Religion, a Dark, Envious, Inveterate Man*———An *Adamantine Alexander the Apostate, &c.*

Such sort of Railing, and Effeminate Spite, one wou'd not have expected from a Man of Education, and Excellent Natural Parts. But it shews the strength of the Poyson, and how hard it is to touch Pitch, and not be defil'd!

This *Wrathful Spirit* of the *Quakers* shews it self yet three times more *Deform'd*, and *Ridiculous* when it is vented Naturally by the *Mechanick Gang*, who have no Art to hide its Genuine Colours. Take one of their *Poetical Elevations* against some of their own *Separatists*, which is Recorded in *T. C's Animadversions* (hereafter Quoted.) p. 10.

Team, Rogers, Crisp, \* Pen, Bullock, and Bugg,  
Dark Devil-driven Dungy-Gods, desperately Lugg,  
That are ty'd to the Tail of the separate Schism,  
Popish Libertine, Heathen Judaism, Atheism.

\* This Pen, is not *William Penn* (who is not one of their Separatists) but one *John Peniman*, contracted into *Pen* for this sweet Verse.

As

As you have seen the *Venom*, *Fury*, and *Non-sence* of this *Quaker Spirit*, I will give you (with leave) a Taste of its *Cleanliness*, that it may appear Uniform and all of a piece. This I borrow out of *Satan Disrob'd*, in the *Gleanings*, Sect. V. p. 17. where you have these sweet Complements which they bestow upon J. Wiggans an Opponent of theirs; *This hath caused thee to spue out on a piece of Paper for the Dogs to lick up— And they take so much of thy filthy spuing, that it causeth them to Vomit— Thou Purges upwards and downwards— Thou hast need of one to wipe thee— Thou makest a pitiful stink. Through thy Vomiting and Purging, thou Besmeares every one that comes nigh thee— One may follow thee by the smell— Wilt not give over Vomiting?— Thou stinks all the Countrey over— Like a Man with a Scal'd-head, and a Horse with a Gall'd-back— Making People Vomit and Spue.* These, and such like were sent to J. Wiggans from the *Quakers* in *Letters* open, and read by others before they came to him; and these he has *Printed*: But there were several other *Letters* sent to him, fill'd with such like *Vile* and *Nasty* stuff; but the *Letters* were *Seal'd*: And these (tho' as bad as the rest) he wou'd not *Publish*, because they had not done it.

Such *Filth* and *Nonsensical Venom* could never proceed from the *Spirit of Purity* or of *Wisdom*! There needs no *Argument* to discern betwixt *Perfume* and *Stench*. The opening of the *Box* does it. And this shews the true *Picture* of the *Quaker-Spirit*, exposes it to our *Touch*; we *Feel*, *See*, and abominate it, by the

very Conviction of our Senses. As Heaven and Hell wou'd discover themselves at first fight. No less distinguishable are Purity and Filthiness; Blessing and Cursing; Meekness and Fury.

*His Delight was in Cursing* (says David, Psal. 109. 16.) and it shall happen unto him: He lov'd not Blessing, therefore it shall be far from him. He Cloathed himself with Cursing, like as with a Raiment—— Psal. 14. 5. The Poison of Asps is under their Lips; their Mouth is full of Cursing and Bitterness.

But the Quaker Fury can express it self otherwise than in words, which we come next to Examine.

## S E C T. XVIII.

*Of the Quakers pretended Principle against Fighting, wherein of their Loyalty.*

I Put these two together, because all their Fighting has been chiefly against the King. And therefore both these Heads may be dispatch'd in one. Yet they have Fought too, upon other occasions; of which there is a pleasant Instance in the Printed Tryals of G. Keith and others in *Pensilvania*; where the Government is in Mr. Penn, as Proprietor, and under him chiefly manag'd by Quakers, who are Ju-  
stices



*stices of the Peace*, and in other Commissions there. But so it fell out, that some *Pirats* took a *Sloop* of theirs. This put them into great Distress, betwixt their so much cry'd up Principle against using outward Force, tho' in their own Defence; which a whole *Dozen* of them, and *George Fox* the first, Sign'd in a Declaration to *King Charles II.* in the year 1660. to be *Anti-Christian*; which Declaration is inserted in the said Tryal, with other Testimonies of the *Quakers*, against even *Defensive War*, tho' to save their *Throats* or *Goods* from *Thieves*, *Robbers* and *Cut-Throats* (I use their own words) as being *Atheism*, and a *Mistrusting* of *Providence* in *Restraining Evil Men*. They were in great pain how to save this Principle and the *Sloop* too. But that was impossible. And all their *Sloops*, and all that they had, might have gone the same way, if they wou'd not oppose Force to Force: which at last was resolv'd upon, and they re-took their *Sloop*, and made some of the *Pirates* Prisoners. They soon found that necessity in Government, when it was in their own Hands, which they cou'd not be convinc'd of while it was in the Hands of others.

But they must not go from any former Principle, for spoiling of their *Infallibility*: Therefore they Coyn'd, or Borrow'd a pretty Distinction, and said that they did not use the *Carnal Weapon*, as *Quakers*, but as *Magistrates*. And now all is whole again.

This is the same *Salvo* the *Pope* has for his using the *Temporal Sword*: And this is not the

the only thing which the *Quakers* have learnt from the *Church of Rome*, of which I have given several other Instances.

And I may set this for another, the Lawfulness of *Deposing Kings*, when they *Oppose the True Church*, as we think. I have told before how the *Church of Rome*, and the *Quakers* only do Limit the *Catholick Church* each within their own *Communion*. And therefore, according to them, whoever opposes their *Church*, opposes the whole *Catholick Church*. And their Principle is that such may be resisted by *Arms*, whether their own *Kings*, or any others. Nay, farther, they embrace the Principle of *Mahomet*, That they may force their *Religion* upon others by the *Sword*; and *Inva*de other *Nations* for that only End. As I will shew you presently how the *Quakers* press'd *Oliver* and the other *Usurpers* to carry their *Arms* through all the *Popish Countries*; and to *Kill* and *Slay* them for their *Idolatry*, &c. But let me first begin to shew how Active they were against their own *Natural Prince*, joyning with all the *Usurpations* upon him from their first *Rise* in 1650. to his *Restoration* 1660. And they approv'd of the *Murder* of his *Father*, and *Glory'd* in it; and *Justify'd* all the *Rebellion* before their own time, as they joyn'd with all afterwards. They *Fought*, as *Rome*, with double *Arms*, the *Spiritual Thunder*, as well as the *Carnal Sword*. They *Prophecy'd*, and *Curs'd*, and *Damn'd* as well as *Fought* against the *Church*, the *King*, and the *Cavaliers*. But after their *Interest* bad them turn to the other side, since the

the *Restoration* 1660. they have grown sick of their *Trayterous Prophecies*, and spew'd them up again. For in the Reprinting the Works of their *Prophets* since 1660. they leave out these ~~now~~ unsavory Passages. Their *Infallibility* needs an *Index Expurgatorius* as well as that of *Rome*: through which, we suppose, *George Fox's* Works are to pass, which are design'd as a *Second Volume* to his *Journal*. Of this *Cleanly* Art, they have given us a fair Specimen in the Re-printing of the Works of *Edw. Burroughs*, one of their main *Pillars* or *Posts*, wherein they leave out at p. 100. the following *Prophecies*, which he directs thus, *To all you who are and have been always Enemies to the very appearance of Righteousness, who are call'd Delinquents and Cavaliers.* And he holds forth to them, as follows. *Thus saith the Lord, my Controversie is against you, ——— And you are become Cursed in all your Hatchings and Endeavours (i. e. to Restore the King) and from time to time my Hand hath been against you in Battel, ——— Your Kings and Princes and Nobles have been cut off in Wrath ——— You are given to be a Curse and a Desolation, and a Prey in Houses and Lands and Persons, to them whom I have raised up against you, (i. e. Oliver Cromwel) and then he goes on to Prophesie for the future, in these words. And you and your Kings and Lordly Power (by which you have thought to Exercise Lordship over my Heritage) shall be Enslaved by the Devil in the Pit of Darknes, in Everlasting Bondage, where He shall Reign your Lord and King for evermore. These are the Mildest words*

words they can bestow ! *Pillars of Fire and Smoak*, like the very opening of the *Infernal Pit* ! In all whose *Caverns* there lodges not a more *Furious* and *Cursed Spirit* than that which *Inspires* these *Prophets* of the *Quakers*, whose *Breath* is *Fire* and *Brimstone* !

That Book of *Burrough's* out of which I have Quoted what is above, bears this Title, *A Trumpet of the Lord* — or *Fearful Voices of Terrible Thunders*, uttered from the *Throne* — Declared and Written by a *Son of Thunder*, &c. 1656.

How does it make ones Hair stand an end ! And how ought it to raise the *Indignation* of every *Christian*, to see such a *Blasphemous Wretch*, Pretend that all these his *Hellish Thunderings* were Uttered from the *Throne of God* ! To see him begin in such a *Stile* as this. *By Order and Authority* (says he) *given unto me*, by the *Spirit of the Living God*, *King of Kings*, and *Lord of Lords*, the 31<sup>st</sup> day of the 10<sup>th</sup> Month, in the Year of the *World's* account, 1655, about the 4<sup>th</sup> Hour in the Morning, when my *Meditations* was of my *God*, upon my *Bed*, in *Kilkenny City* in the *Nation* (he wou'd not say *Kingdom*, that was too *Monarchical*, at that time of day) of *Ireland*, at that time, The *Word of the Lord* came unto me saying, *Write my Controversie with All the Inhabitants of the Earth*, unto *All sorts of People*, as I will shew thee ; by this same *Authority and Commission Declared*, this I send unto you, the *Tribes of the Earth*, and this upon your *Heads* shall stand for ever, &c. given under my *Hand*, and Sealed by the *Spirit of the Eternal God*, E. B. And

And he Stiles himself thus in the Title Page. *By one whose Name is truly known, by the Children of the same Birth, but unknown to the World, though it be called Edward Burroughs.* This was in Imitation of our Saviour, who said that the World knew him not.

And among the Curses with which this *Fury-Prophet* loads all the Tribes of the Earth, he bestows what is above Quoted, and more, upon the King and Cavaliers, p. 9. where he tells those who suffer'd for the King, it is not for well-doing that ye suffer, *but my Hand is against you, and my Judgments are upon you.* But this whole Chapter of Burrough's Trumpet, notwithstanding of its being sounded forth by God's Express Commission: and Sealed by the Spirit of the Eternal God, in the Year 1655. was sifted and superseded, by these same Prophets, in the New Edition of Burrough's Works, 1672.

It seems tho they care not for Fighting themselves, they can blow the Trumpet to others.

As they did to Oliver effectually. Oh Oliver (says George Fox to him) *arise and come out—— For Quakers Unmask'd, thou hast had Authority, stand to it—— nor let any other take thy Crown—— and let thy Soldiers, go forth with a free and willing Heart, that thou may'st Rock Nations as a Cradle—— This is a charge to thee, in the presence of the Lord God, &c.* P. 4.

And he farther Charges Oliver, not to turn Sober Men and True Hearts out of his Army. So that it seems they esteem'd Fighting a Law-ful

ful and a Good thing, (in a Good Cause) because they thought it consistent with Sober Men and true Hearts.

But since 1660. it is an *Anti-Christian Doctrine* !

One of the Orders given forth by their *Tearly Meeting*, 1693. Commands, *That none shou'd carry Guns in their Ships.*

They wou'd take it ill to have their Doctrine in *Pensilvania* return'd upon themselves Here.

For There they Presented G. Keith, as endeavouring to *subvert the Government*, which by their Law is *Death*, because that in the 9th and 10th Articles of a Paper he There Published, called, *An Appeal from the Twenty Eight Judges*, &c. he Queried whether it was consistent with their Principle against using the *Carnal Sword*, to Arm the *Indians* against one another, and to hire Men, and give Commissions to Fight, for recovering a *Sloop*, some *Privateers* had taken from them ?

This they inferred to be, by consequence, a subverting of the Government; because, without using Force, upon occasion, their Government, indeed, cou'd not be supported. And therefore they Seiz'd and Imprison'd the *Printers* and *Publishers* of the said *Appeal*. And had not the Change of Government, which happen'd soon after Colonel *Fletcher* being sent Governour thither, and superseded the *Quaker Governour* - put an end to their Prosecution, it might have cost them their Lives; for their *Mittimus* (which is Printed with the said

said *Appeal*) was for designing to *subvert the Government*. And it is signed by several of their *Ministers*, who are *Justices of the Peace* there.

But now, is not *Force of Arms* as necessary to support the *Government in England* as in *Pensilvania*?

And is not the consequence as *Dangerous Here*, of Decrying the use of *Arms* as unlawful to *Christians*?

But it is plain, that they are not against *Force of Arms*, when they like the Quarrel. For they did not only Encourage *Oliver* and the other *Rebels*, but they fought themselves against the *King*, if you will believe *George Fox*, who, in his Letter directed To the Council of Officers of the Army, and the Heads of the Nation, and for the Inferior Officers and Soldiers to Read, 1659. Complains of many *Quakers* being Disbanded out of the Army, and that for being *Quakers*, tho' they were good Fighters. These are his words, p. 5. And many Valiant Captains, Soldiers, and Officers, have been put out of the Army (by Sea and Land) of whom it hath been said among you, That they had rather have had one of them, than seven Men, and cou'd have turn'd one of them to seven Men; who because of their Faithfulness to the Lord God, being Faithful towards him, it may be for saying Thou to a Particular, and for wearing their Hats, have been turn'd out from amongst you.

Here

Here it is plain, that they were *Quakers* while they were in the *Army*; because, by this, they were turn'd off for being *Quakers*, for saying *Thee*, and not taking off their *Hats*.

And that they were willing to have continu'd longer in the *Army*; because *G. Fox*, here complains of their being Disbanded, as a wrong done to them, and to the prejudice of the *Army*, and the *Good Cause*.

And p. 6. says he, *Oh! How are Men fallen from that which they were at first, when Thousands of Us, went in the Front of you, and were with you in the greatest Heat, who looked not for the Spoil, but the Good of the Nation; and now thus shou'd be served by those that are set down in the Possession of the Spoil of our Enemies, that they shou'd requite Us so in the end!*

And p. 2, 3, and 8. He encourages them to set up their *Standard at Rome*, and then to fall upon the *Turk*, and pluck up *Idolatry*, &c.

Here is using the *Carnal Sword* to some purpose!

But if you wou'd know in whom they make it unlawful to use the *Sword*, he tells, p. 4. where he threatens that *God will overturn the World, and all the Powers of the Earth, and all Sword-Men, that be not in his Power, that is, the King and the Cavaliers, whom they Damn to the Pit of Hell, as I have shewn.*

So that instead of their disowning the use of the *Sword*, their true meaning is, That none have a Right to it but themselves.

Only



Only they are not to pretend to it, till it may be of use to them.

But that they have not given up their Right to it, is plain by *A Declaration from the People called Quakers, to the present Distracted Nation of England*, Printed, 1659. This was wrote by *Edward Burroughs*, in the Name of all the *Quakers*, and it is Subscrib'd by *Fifteen* of the Principal Leaders of them. There, at the end of p. 8. They give us fair warning; *We are dreadful (say they) to the Wicked, and must be their Fear; for we have Chosen the Son of God to be our King, and he hath Chosen us to be his People; and he might Command Thousands and Ten Thousands of his Saints at this day, to Fight in his Cause, he might lead them forth and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors.* But then they say, p. 9. *We cannot yet believe that he will make use of Us in that way; though it be his only Right to Rule in Nations, and Our Heirship to Possess the uttermost parts of the Earth; but, for the Present, we are given up to Bear and Suffer, &c.*

This is plain Language. They will not yet take *Arms*; not *for the Present*; not till they see their time. But they have enter'd a *Caveat* to secure their *Right and Title* to it, till they think fit to set up their *Claim* for their *Heirship* to the uttermost parts of the *Earth*. But this is a *Secret*; and to be kept under their Thumb, *for the present*: And therefore, in their *New Edition of Edward Burroughs's Works*, Anno 1672. This Passage

is left out (with others against the *King, &c.*) But no ways *Disclaimed*, or *Censur'd* by them.

Which is now requir'd from them; or otherwise they must give us leave to believe, that it is their *Principle* to take *Arms*, and to *Fight*, to set up their *Heirship* to any *Kingdom* they please; when their *King* (the *Son of God*) Commands them. And they believing that their *Light within* is that very *Christ*, the *Son of God* (as is fully shewn) the Consequence is, that they are free to take *Arms*, whenever they say it is the time. Or if the *Mission* of a *Prophet* be necessary to signify the Command of their *King*, to *Fight* for *Him*, and for their own *Heirship*; that can never be wanting to them: Because they do pretend to keep up a continual Succession of *Prophets* among them.

And the Word of every *True Prophet*, being the Command of *God Himself*, consequently whoever believes such a one to be a *True Prophet*, must, at his Command, think themselves oblig'd to pull down any *King*, and to set up whomsoever that *Prophet* names in his place. As *Hazael* was made *King of Syria*, and *Jehu* of *Israel*, by the Command of *Elijah*, 1 *Kings* xix. 15, 16.

Now the *Quakers* do pretend to have still *Prophets*; and with as great a Power.

For by their Printed *Injunctions*, from the *Meeting of Sufferings* in London, the 18th of the 6th Month, 1693. to the respective *Monthly and Quarterly Meetings* in *England and Wales*,

**Wales**, for preserving and spreading Friends Books for Truths Service, among other of their Works, (to be carefully by them spread) by way of Epistle, Warning, Caution, and Exhortation, they add likewise Prophecy. And by a Canon of their General Assembly in London, the 27th of the 3d Month, 1675. they strictly Caution and Forbid to say, *That the Faithful Friends Papers, which we (say they) testifie have been given forth by the Power of God, are Mens Edicts.* And in their Paper of Orders from London, in the 3d Month 1666. they reckon them as *Heathens and Infidels*, who will not submit to the Judgment of their Church; and dare oppose it as the Judgment of Man.

This is beyond all *Acts of Parliament*; they are but the *Edicts of Men*: And we pretend our *Canons* and *Ecclesiastical Injunctions* to be no other. But whatever a *Quaker* Dictates, if it were to Depose the King, and set up their *Universal Monarch* above-told; and to assert, by Arms, their own *Heirship* to the uttermost parts of the Earth. If they should abrogate any, or all of our *Laws* (as they have done that of *Tithes*) or any thing else, whatever their *Arbitrary, Enthusiastical Spirit* shall suggest to them; this must not be look'd upon as any thing that is *Humane* (that is below a *Quaker's Pride*) but as the very *Words of God*, as if pronounc'd by an *Angel* or an *Apostle*. So that we must look well to our selves! These are no *Ordinary Men*, believe it!

They have already (as I will shew) *Annul'd* and made *Void* all the *Acts of Parliament*, and other *Laws* which enjoin the Payment of *Tythes*, by their own *Higher* and more *Sovereign* Authority. And they complain'd to their *Associates* in Wickedness, the *Cursed-Rebel-Parliament*, 1659. how they that had serv'd so faithfully in that *Holy War* against the *Church* and the *King*, were yet *Persecuted* and *Plundered* for not paying of their *Tythes*, according to the *Law*.

Here is a Material Discovery: Because the *Quakers*, since 1660. wou'd make us believe, that they had been *Loyal* in the *Rebellion* of 41. And the Reason they give, is, their *Sufferings* under those *Usurpers*. But here, it is plain, that their *Sufferings* were not for their *Loyalty* to the *King*, but for their Principles Destructive to all *Government*; taking upon themselves a Power Superior to all *Laws*, and to *Annul* what *Laws* they think fit. For here they confess themselves to have been for the *Parliament*, from the beginning of the *War* (so the *Traitors* stil'd that *Rebellion*) and (as before Quoted out of *G. Fox*) *Souldiers* in *Oliver's Army*. And they urg'd this, as their *Merit*, to the *Parliament*, 1659. And therefore complain that *any* of *them* shou'd suffer by *Tythes*. And to shew what thorough pac'd *Commonwealths-Men* they were, *G. Fox*, in his *Letter to the Council and Officers of the Army* (before Quoted) speaking of the several steps which were made, by the *Rebel House of Commons* in Destroying the  
King,

*King, and House of Lords, burst out into an Extasie of Commendation of their Glorious Proceedings, in these words, p. 7. What a sincerity was there once in the Nation! What a Dirty Pasty thing wou'd it have been to have heard talk of a House of Lords among them! &c.*

This was in the Year 1659. They held out against the King, to the very last. And that not only in *Talking and Writing, and Fighting*; but in *Watching and Discovering, and Betraying*. Francis Howgil, (of great Name among the Quakers) in a Book of his call'd, *An Information and also Advice to the Army---* and this present Committee of Safety Newly Erected, &c. Printed 1659. p. 7. boasts, as a Merit of the Quakers, their giving Intelligence against Sir George Booth, and others, who rose for the King in *Cheshire and Lancashire*; whom he calls *Rebels*. Them (says he) *who were your Real Friends, called Quakers, who gave you and the Army Intelligence about the late Insurrection in Cheshire, who were spoil'd, by the said Rebels, of their Goods, &c.* But this, with other now ungrateful Passages, are left out of the *New Edition of Francis Howgil's Works*, in a large Folio, Re-printed 1676. p. 330.

By the bye, *Howgil*, in this Book, justifies the Title of the *Committee of Safety* against the late *Parliament* (as he calls it), as he did that of the *Parliament* against the late King, p. 6. And as for the *Long Parliament* (says he) by whom God did good things, and great things in the overthrowing that Power, which was Deviated

from the *aforesaid* end (to wit the late King, &c.)

But these last words [*to wit, the late King*] are left out in the New Edition p. 329. that, if this shou'd come to be objected, they might say, that by the *Power Deviated*, &c. they did not mean the King, but some other Power.

And as the *King Deviated*, so (says he) the *Parliament Deviated*; and thereby justifies the *Committee of Safety* against the *Parliament*. And so every thing that is uppermost, to the end of the Chapter. They too have stumbl'd upon the Doctrine of *Success* !

During the long Reign of the *Rump*, they run down the *King's Prerogative*, and up with *Privilege of Parliament*. But when the *Parliament* was kick'd out of Doors, then *Privilege* was as great a *Beast* as *Prerogative* ; and the *Committee of Safety* only was in the right. And in the Year 1660. then round about again, *Hey for Monarchy* ! they wou'd make you believe that they were always for *Monarchy* !

The *Ancient Courtiers* (says *Hewgil*, Ibid. p.4. Paragr. 6.) having found so much Ease and Profit by the late King, turn'd all *Cavalliers*, and cry'd up the *Prerogative of the King*---- But the *Long Parliament* and the *People* that aided them at that time, counted it no Treason to Oppose him---- and God decided the Controversie, in Overthrowing the one, and Establishing the other, &c. Yet many are so blind to this day, that

that they judge the Nation cannot be Established in freedom without a King, &c.

This whole Paragraph is left out in the New Edition, for the Reason aforesaid.

But having thus run down the King; they fall as foul upon the Parliament, when it was Discarded.

Many (says *Hongil*, Ibid.) are so Doating on the Name of a Parliament, as tho' it were Essential, and cries up the Privilege of Parliament. But if they will not hearken to the Cry of their Masters (the People) but may be call them Rebels and Traytors, if they shou'd be turned out, &c. p. 5.

And so he goes on to maintain the Title of the Committee of Safety, against all others. But they were enrag'd against none so implacably as against the King: They wou'd stop all means and possibility of his Return.

The Army of their Women hereafter mentioned, shew'd particular Zeal in this.

They Advise, in their Address to the Parliament, 1659. (the very year before the King came home) That the Late King (as they Rebellionously term'd Him) His Rents, Parks, and Houses shou'd be sold. And to what end? To pay the sacrilegious Impropropriators; that They (of all Men) shou'd not lose by the Abolition of Tythes, which the Quakers demanded. And to shew their Zeal, in this, against the King, they repeat it three times, p. 59, 63, and 65.

In the same place, they join with the King's Lands, the Glebe-Lands, and all the Colleges and their Lands to be sold, upon the same foot, and the very Bells out of the Churches, except

one in a Town, to give notice of Fire. Thus they had made sure of the Church, and the very *Nursaries* for the Education of the Clergy. Root and Branch. — If the Curiosity of any lead them to see the abovesaid Subscriptions, they are all bound together, and bear this Title. These several Papers were sent to the Parliament the 20th day of the 5th Month, 1659. being above seven thousand of the Names of The Hand-  
 Maids and Daughters of the Lord, and such as feel the Oppression of Tythes, &c. London Printed for Mary Westwood; and are to be sold at the Black Spread-Eagle, at the West End of Pauls, 1659. And this Book of Subscriptions contains 72. Pages in Quarto. This was the Quaker Solemn League and Covenant, a formal Association wherein they bind themselves, under their Hands, their Lives and Estates, to Extirpate the Church, and the Laws and Government which support it. And this was no Volunteer of the Women. They did not do it, without their Men (Jer. XLIV. 19.) For here follows G. Fox's own Order Verbatim. "For all Women Friends to set their Hands against Tythes, they may freely as they are moved, and do not Quench the Spirit of the Lord in any, for the Women in the Truth feel the weight as well as the Men; for the Seed of God in the Women bears Witness against Tythes in the Priests and Pope the Author of them; and suffers in Prisons, and are Summoned up in Courts, so that is good which beareth the Testimony against them, and is to be receiv'd and set a top of the Author of the Holders of them up. And so if all the  
 " Wo-



" Women in England send up their Names, I  
 " shall send them by the Women to the Parlia-  
 " ment, for many Women have sent up their  
 " Names, and some have not, but have been stop-  
 " ped. Therefore that all may send their Names  
 " against Tythes that be free with speed to Lon-  
 " don. G. F.

He did not Date this, as it was not his Cu-  
 stom to Date the Papers he gave out : And  
 the Reason he gave for it, was, because, as he  
 said, the *Apostles* did not Date their Epistles.

But the year before these Subscriptions of  
 the *Women*, he printed a Paper A. D. 1658.  
 call'd *Papists Strength*, &c. where p. 19. He  
 leads the way to these Pious *Hand-Maids*, in all  
 the Particulars which they Requested, or De-  
 manded from the Parliament, even to the A-  
 bolition of *Schools* and *Colleges*, as well as  
*Churches*. These are his Words, *And this I*  
*declare in the Presence of the Lord God, and all the*  
*Magistrates that be in God's fear, they will break*  
*down the Mass-Houses, Schools, and Colleges,*  
*which you make Priests and Ministers in, &c.*

And in a Book Published by Him, and o-  
 ther *Quakers*, call'd, *West-Answering to the North*,  
 Printed 1657. p. 78, 79. They Exult, That  
*Stratford's Head was cut off, and Canterbury's,*  
*and Charles Stuart's as Traytors, for endea-*  
*vouring to subvert the Fundamental Laws.* And  
 p. 79. That His (Charles Stuart's) *Arbitrary*  
*Actions were Recorded every where in the Blood and*  
*Misery of the late Wars, and the Destruction of*  
*Him and His Family : The Dreadful and Sad*  
*Examples of His Righteous Judgments, who Ren-*  
*ders*

ders to every one according to his Deeds. And p.  
 89. *Doth not here appear from the Grave, the*  
*Spirit that was in Christopher Love, Priest, and*  
*his Fellow Traytors; who being within the Ju-*  
*risdiction of this Commonwealth, took upon them*  
*to Commissionate divers Men to treat with Charles*  
*Stuart, the Proclaim'd Taytor of the Govern-*  
*ment. p. 95. The Common Enemy, Charles*  
*Stuart, &c. and forget not the wonderful De-*  
*liverances from them; all which the Right Hand*  
*of the Lord effected. p. 96. 97. Multitudes of*  
*People flock'd up out of the City to Westminster*  
*to complain of their Sufferings———— which*  
*Charles Stuart call'd Tumults———— and by the*  
*Guard one of them was slain; at the place of the*  
*shedding of whose Blood, was Charles Stuart's*  
*Head struck off, and his Blood pour'd forth on*  
*the ground; A remarkable Record of the*  
*Righteous Judgments of God. Lastly, Mark*  
*these words, p. 102.———— The Righteous*  
*Ends of the Wars for Liberty and Law———— And*  
*these Innocent Servants of the Lord, who have*  
*been, All of them, Always Faithful to the honest*  
*Interest of the Nation; and many of them for it*  
*have drawn the Sword, and Fought in the Field*  
*from first to last. And p. 83. The honest Men*  
*(then) who own'd them (the Parliament Army)*  
*throughout England, against the Priests, and the*  
*Common Enemy. That is, the Church and the*  
*King. And by the Honest and Innocent Servants*  
*of the Lord, they meant Themselves. For they*  
*allow none other to be such (as is fully shewn.)*  
*The Defence of them (the Laws say they, p. 16.)*  
*have we in the late Wars vindicated in the Field,*  
*with our Blood, &c. There*

There is another Book of this *Great Apostle*, wherein I am very apprehensive his *New Editors* may do him wrong. It is a most *Bitter* and *Senseless* *Invective* against all *Kings* and *Monarchical Government*, which was Printed in the beginning of the Year 1660: but before the *Restoration*, which was in *May* the same Year, to shew what *Obstinate Rebels* these *Quakers* were, who held out against the *King* to the very last Day. That Book bears this Title, *Several Papers given forth by George Fox*. London Printed for Thomas Symonds at the Sign of the Bull, 1660.

I set it down thus particularly, because the *Friends* may know that it is still in being, and in the Hands of those who will watch the *New Edition* of *Fox's Works*, that they shall neither *Add* nor *Diminish*, without being told of it. I give this Caution, because great pains has been taken (and by some Arts, which I will not here mention) to recover this Book out of the Hands of any who are, in the least, *Disaffected* to their Cause: and it may rationally be suppos'd, that the Design is either wholly to suppress it, or to take out its *Sting*, that it hurt them not; and render them odious to all *Kingly Government*.

I will give the Reader but a Taste out of that *Delicious Dispensatory*.

He says, p. 8. *That all Kings and Emperors have sprung up in the Night, since the days of the Apostles among the Anti-Christis.* p. 12. *So the Christians go out from Christ, and set up Kings, like the Heathens* ——— p. 15. *And all these*  
Novice-

Novice-Christians that are crying up Earthly Kings, and fighting for the Kings of the Earth, are not such as follow the Lamb—— p. 16. We know that these Kings are the Spiritual Egyptians got up since the days of the Apostles—— p. 18. and 9. You never read of any (King) among the Christians, but among the Apostates, since the days of the Apostles—— p. 8. Many cry for an Earthly King, and will have Cæsar, and is not this the same Nature the Jews was in? And do not they, in this, Crucifie Jesus?—— p. 9. Are not all these Christians that will dote so much of an Earthly King, Traytors against Christ? And will these that are true Christians, have any more Kings among them, but Christ?—— I say that is the False Church that doth not live—— Upon the Heads of the Kings—— Such that are out of the Life and Power—— Work for an Earthly King, and will change as they change: These all quench the Spirit of God themselves—— These all deny the Light, &c.

Alas! Wretched George! Now must all Men know, that Thou, even Thou thy self, didst quench the Spirit, deny the Light, &c. because Thee didst Change, just as the Times did Change, and just as soon. Thee didst not stay a minute, nor thy Friends with thee: For after all your Treasons and Rebellions, continued from your beginning, with the utmost virulence, to the very last day; even while the above Antimonarchical and Poisonous words were in the very Mouth of thee, the King was Miraculously and Unexpectedly Restor'd: And this Changling spot immediately Tack'd about, as did

did they *All*. They lost no time, the King came to *London*, the 29th of *May*, 1660. and in *seven* days after, *viz.* the 5th of *June*, they had drawn up a *Declaration* of their Sincerity and good Wishes to the Government; which they delivered into the King's Hand, the 22d of the same Month, as soon as they cou'd get Access. This is indors'd upon the said *Declaration*, in Print; but it bears Date the 5th of *June*. It is Subscrib'd by a *Bakers Dozen* of them; and *George Fox* the *Fore-Man*; in the Name of themselves, and of those in the same *Unity*. And it is worth ones while to compare the words of this *Declaration* with those of *Fox's* before-Quoted, and much more of the same strain in that Book of his, out of which I have taken them, Printed in the foregoing part of the same year, 1660. There they were *Traytors against Christ*, and *Crucifiers of Jesus*, who were for any *Earthly King*; and it was *The False Church* which did not live upon the *Heads of the Kings*.

But now they lay themselves under the Feet of an *Earthly King*. The same *Earthly King* against whose *Restauration* they had Belched forth so much *Venom*. See their *Declaration*, p. 4. We do therefore Declare (say they) to take off all *Jealousies*, *Fears*, and *Suspensions* of our Truth and Fidelity to the King, and the present Governours; that our Intentions and Endeavours are, and shall be Good, True, Honest and Peaceful towards them, and that we do Love, Own and Honour the King and these present Governours.

But

But there was a pleasant Passage, which, I am confident, the *Reader* will Excuse me to tell.

In the first Draught of this *Declaration*, approv'd by *George Fox*, and the Body of the *Quakers*; the words *Loyal Subjects* were put in, viz. That the *Quakers* were the *King's Loyal Subjects*, and that they had suffer'd much, as himself had done.

This wou'd imply as if their *Sufferings* had been for him. For how otherwise was it any *Merit* in them, with regard to the *King*? Which looking like a piece of *Gross Hypocrisie*, one *Edward Billing* (a *Quaker* of more open Sincerity and Courage than the rest) rose up against it; and knowing well that the *Quakers* had never *Suffer'd*, nor *Acted* any thing for the *King*; But, on the contrary, were always most bitter Enemies to Him, and to His Interest, he Protested against these words in the *Declaration*; and said that it was a Mockery in the Face of the World, to give themselves the stile of *Loyal Subjects*. But *G. Fox*, and the Generality of the *Quakers* oppos'd him; and thought it convenient that these Expressions should stand; whereupon *Billing* being heated, avow'd to them, that if they pass'd the *Declaration* with these words, he wou'd *Print* against it, tho' it cost him his Life. And this did so startle them, (having a guilty Conscience) that, to avoid being thus expos'd, they, at last, submitted, to have these words left out; which they wou'd never have done, if they cou'd have stood

stood the Test. But rather, such an Objection wou'd have made them more Zealous to have asserted their *Loyalty* with the greater Vigour; and to have Censur'd this *Billing*, and caus'd him to sign an *Instrument of Condemnation* against himself, for so Foul, and at that time, *Dangerous* an *Imputation*, upon the whole Body of the *Friends*; And that so Publickly, in the Face of their Assembly, which they, according to their stated *Discipline*, have done in Cases of much less Importance than this; and wou'd not have fail'd to have done in this, if they had not known his *Charge* to be *True*.

But this Contest about the word *Loyalty* was perfectly needless, since they suffer'd the words which I have Quoted, to stand, viz. *Truth and Fidelity to the King*. For these imply all that *Loyalty* can mean.

But it serves to this purpose, *First*, To discover their *Disloyalty*; and *Secondly*, Their deep *Hypocrisie*: Of which there never was, surely, such an *Impudent* Instance given, as in this *Declaration*; for having themselves serv'd all turns, that ever happen'd in their time, the *Rump Parliament*, then *Oliver*, *Protector* *Dick*, the *Army* that turn'd him out, the *Committee of Safety*, &c. as before is told; and now but just turn'd to the *King*; they had the *Face* to upbraid others for their *Changing* and *Trimming*. Hear the words of their *Declaration*, p. 6. *And these Priests turned to every Power and every Government, as it turned; and made Addresses and Acknowledgments to every*

*every Change of Government ——— Now let any honest Hearted People judge, whether these be sound Principled Men, that can Turn, Conform, and Transform to every Change, according to the Times? Whether these be fit Men to Teach People?*

One wou'd think that this were a *Lampoon* some Enemy had made upon the *Quakers*, especially, when in the next page, and page 8. they tell the King, *False Dealing we do utterly Deny———and speak the Truth in Plainness, and Singleness of Heart.* Of which I leave the Reader to judge, when I have told him farther, That, besides *W. For's* several Papers before-mention'd, the *Quakers* in the beginning of the Year 1660, before the *Restoration*, did likewise Print several Papers of *George Bishop*, another of their *Apostles*, containing violent Invectives against the King and *Kingly Government*, and stirring up all People to keep them out. That Book of *Bishop's* bears this Title, *The Warnings of the Lord to the Men of this Generation, &c.* London, Printed by M. Inman, and are to be Sold at the Three Bibles in Paul's Church-Yard, and by Richard Moon, Bookseller, in Wind-street, in Bristol, 1660.

Thus Industriouslly did they spread their *Treasures*, and set all their Shoulders to support the then *Usurpation*, and obstruct the *Restoration* of the King; and that to the very last, in the same Year, 1660.

*Bishop*, p. 26, 27. Writing to the then *Council of State*, warns them, *In the Name of the Lord,*



Lord, to be very vigorous in opposing all Attempts that were made towards the Restoration; persuades them (as Abitophel to Absalom, 2 Sam. xvi. 21.) to be Desperate, and to think all Reconciliation betwixt them and the King, to be Impracticable.

Beware (says Bishop, *ibid.* p. 27.) of falling under this Spirit, or of thinking that the Breach between you can be Healed: For I Declare it to you, from the Lord, That it is Irreconcilable; it cannot, it will not be Healed---Therefore, in the Power and Dread of the Almighty, stand and Bear over it, Crush it to Pieces, Stamp it to Powder, &c. Therefore it concerns you, whilst ye have time to bear down this Enemy, and to secure Places necessary for Defence. Did he only mean Spiritual Defence, or the Carnal Sword? But he Advises to Murther in Cold Blood, all that stirr'd for the King, or, as he there words it, The doing Justice on those whom God hath given into your Hands, lest out of this Serpent's Egg, do come a Cockatrice, and his Fruit be a Fiery flying Serpent; and the Lord deliver you and your Forces into the Power of those who seek the Destruction of you and your Interest. That was the King. And p. 26. *ibid.* He tells them that there was a necessity of the Expeditions and continual Marching of your Horse [were these Spiritual Horse?] up and down in all parts, especially where these Insurrections have been. This Letter was wrote the 6th of Aug. 1659. when things were moving towards the Restoration; but Printed as before-told, Anno 1660. to stir them

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them up afresh against the King, when they had a nearer Prospect of His Return.

Yet, in their foresaid Declaration to Him, after His Return, p. 7. they Gravely tell Him, *We are a People that follow after those things that make for Peace, Love, and Unity——and do deny and bear our Testimony against all Strife, and Wars, and Contentions, &c.* That is, when they were Beaten, and cou'd Fight no longer. But while there was one spark of Life in the Good Old Cause, they Fought, and Preach'd, and Curs'd, and Damn'd for it all that durst oppose them. That is, all who were on the weaker side: For they still had the Grace to Court those in Power; and, like Rats, to fly from a Falling House.

Thus the afore said Bishop in his Letter to Richard Protector, the 9th of September, 1658. assures him, that if he would follow their Principle of the *Light within* (that is, be good to the Quakers) *which if thou dost (says Bishop) and givest up to be Govern'd by it, the Lord will dash in pieces all the Consultations against thee and thy Father's House, and will settle the Throne under thee, and make thee a Dread and a Terror to all the Nations round about, as he made thy Father.* This is in p. 17. of Bishop's Book before Quoted. And the very next Letter is p. 18. Flattering those Officers of the Army, who pluck'd down this Fine Protector, as soon as ever they had done it. It is Dated the 27th of April, 1659. and thus Directed, *To the General Council of the Army, in whom is risen the Spirit of the Good Old Cause, these fol-*

following Particulars are tender'd, in order to the Carrying through of what is by them begun, &c. The *Quakers* were for *Thorough Work*; and indeed all their Quarrel with *Oliver, Richard*, and the *Rump* before them, was for sparing *Amalek*, for not destroying downright all that stood for the *King*, the *Church*, or the *Laws*. This was still the burthen of their Song, in all their *Addresses*, as in *Article i. i.* of the *Particulars* which they Recommended to these *Officers of the Army*, p. 19. Remember *Amalek*, i. e. (as this *Quaker Bishop* there explains it) the *Soul-murthering*, and *Conscience-binding* *Clergy-Man*, and what he did unto you by the way when ye were come out of *Egypt*---Therefore blot out the remembrance of *Amalek* from under *Heaven*---Ye shall not forget it. And *Art. 10.* Vex the *Midianites*, i. e. the *Lawyers* (says he) for they vex you with their *Wiles*, wherewith they have beguiled you in the matter of *Peor* and *Cosbi*, i. e. the *King* and *Protector*.

The *Protector*, now he is down, is as bad as the *King*.

But see how they soothed the *Protector*, when he was in the *Saddle*.

Whom (says *Bishop* in his *Letter* to him, *ibid.* p. 10.) we have loved above any *Man*; whose, with all that is dear to us, have we become, and thy *Lot* and *Portion* have we chosen to stand or fall, as it shou'd be unto Thee; and so have we stood by Thee against All Thine Opposers, whether in *Field* or *Council*. Thine *Enemies* we have accounted and made our own, and

never left Thee till Thou was brought through all. And again; The Righteous Ends of the Wars, in which we have born our Part, in the Heat of the Day. But after the King's Return, then the Case was alter'd; then they cou'd not Fight, no, not they; they wou'd not draw a Sword for the World! They never were for Oliver, but were always Loyal and Faithful to the King! They did not Rejoice at Oliver's Success against the King, but Mourned for the King, tho' they cou'd not Fight for Him! And they were sore Grieved at the Heart, for the Blood which Oliver shed, and never Applauded him in it.

Witness their Exultation (*ibid.* p. 3.) Did thy Sword (say they) ever return empty from the Blood of the Slain?---- Did'st not thou come upon Princes as upon Mortar, and as the Potter treadeth the Clay? Were not the Hearts of Honest Men knit to thee as one Man? Was any thing so great that they cou'd not trust Thee with? Was any thing so Dear that they were not ready to lay down for Thy sake? Did they sigh at any time at the remembrance of thee? Did their Faces wax Pale, Confounded or Cover'd? Or, was not the remembrance of thee to them sweet and pleasant, as the Dew upon the tender Herb, as Life from the Dead, &c. And so they run on whole Pages together in a Hideous Panegyrick, to which I refer the Reader. But here he sees how expressly they renounce so much as a sigh, at any time, for all his Traiterous Murthers, or that their Faces were ever Pale, or Confounded, or Covered, for all that  
Blood-

*Blood-shed*; no, but that they *Rejoyc'd* and *Glo-ry'd* in it, and for all His Successes against the King. P. 4. Did he not smite them with a Wound incurable, they and their King, and their Nobles? p. 5. Wadedst thou not through the Blood and War ——— with a restless and unweary'd Spirit ——— And whilst it was thus with thee, did the Lord ever fail or forsake thee? Or wantedst thou the Hearts and Hands of the Honest Men of these Nations? ——— Can the Generations that are past produce the like, of the Lord's and His People being with a Man, as with thee, &c.

These are the *Meek* and the *Loyal Quakers*! They can *Wade* in *Blood*, so it be of the King, or the *Clergy*, and their *Abettors*. *Slay Balaam!* *Vex the Midianites!* Remember *Amalek!* Give the *Priests Blood to Drink!* These are the *Mild Breathings* of the *Quaker Spirit!* Thus sweetly sings *Edward Burrough*, in his *Word of Advice to the Soldiers*, p. 2. *Ob!* (says he with a *Gusto*) give the *Priests Blood to drink*, for they are worthy. But this (with other sweet bits) is left out in the new Edition of his Works; wherein there is yet enough behind to shew the *Largeness* of his *Bowels*, and to what narrow *Limits* he wou'd confine that *Inundation* of *Blood*, which the *Good Old Cause* had brought upon these Nations; and which he *Justifies*, and that from the *Mouth of the Lord*. In his *Warning to the English Army*, 1659. he assures them (p. 540. of his Works) in these words, *Your Victory hath been of the Lord*. But then he wou'd have them go on, and carry *Blood* and

Slaughter into other Countries. What are these few Poor Islands (says he, p. 537, 538.) that you have run through? And then he advises them to fall upon Italy and Spain, and *Avenge*, says he, p. 537. the Blood of the Guiltless through all the Dominions of the Pope (p. 538.) that your Sword, and the Sword of the Lord may neither leave Root nor Branch of Idolatry—that your Sword be lifted up against them. (p. 540.) Set up your Standard at the Gates of Rome. And Prophesying of the Time when Vengeance shoud be taken of Rome; The time is come, says he, p. 537. their Church cannot stand Long. p. 535, 536. and as sure as the Lord lives, so shall it come to pass. But this is long since pass'd, and their Church stands still. And (which is much a greater Wonder) this Burrough is counted still a true Prophet among the Quakers; in whom the fullness of Grace and Virtue dwelt, as was said of him in his Life, wrote 1663. p. 24. by a Club of the Principal Quakers, G. Fox, Jos. Coal, G. Whitehead, &c. who thus Blasphem'd in Praise of a Wretch, that durst Pawn the very Being of God; That as sure as the Lord lives, so it must come to pass, as he said. And since it is not so come to pass, are not all the rest of these Quakers as Mad and Blasphemous as he, who will believe, that he was sent from God, or spoke His Words! And that all these Lyes, and Preaching up of Blood, their Blasphemies and Treasons are of Equal Authority with the Holy Scriptures; yea, of Greater, as I have shewn from George Whitehead. And if this be true, we

we must believe the very Contradictions of the Quakers before the Scriptures; As that, notwithstanding all these loud Proclamations of Blood and War which we have heard from them; and that, if their Advice were follow'd, all Christendom wou'd be turn'd into an *Aceldama*, the Protestants falling upon all *Papish* Countries, and the Papists upon them: I say, that notwithstanding of all this, if the Quakers Writings are given forth by the Spirit of God (as they boldly pretend) we must believe their Declaration given to the King Charles II. upon the 21st of January, 1660. subscrib'd by G. Fox, and Eleven more, in the behalf of the whole Body of the Quakers, wherein p. 4. They declare positively against the lawfulness of Fighting, upon any account. And this (say they) is both our Principle and Practice, and hath been from the beginning; so that if we suffer, as suspected to take up Arms, or make War against any, it is without any ground from us; for it neither is, nor ever was in our Hearts, since we own'd the Truth of God; neither shall we ever do it, because it is contrary to the Spirit of Christ, his Doctrine, and the Practice of his Apostles.

And in *The Quakers Plea*, Printed, 1661. p. 5. They say, Such of us whose Principles were once so (that is, for Fighting) are changed even from that Principle and Practice of going to Wars, and Fighting; and Now, are all of that Mind and Heart, That in the Administration of the Gospel, it is, on all Occasions whatsoever, unlawful to go to War, and Fight with any Man, with Carnal Weapons, contrary to the Doctrine

of *Christ*. This was in the Year 1661. to fix this Opinion of them (the *Quakers*) in the King and Government. But when, by this Deep Deceit and Hypocrisie, they did prevail, and it had for Twelve Years after the *Restoration* been generally receiv'd, that this was, in good earnest, the Principle of the *Quakers*, as it continues with most to this day; and I doubt not, but many of the simple well-meaning *Quakers* themselves, are Imposed upon in this, to think that the *Quaker* Principle is against all War and Fighting upon any Occasion whatsoever, as in their Plea above Quoted. Yet, I say, when the World, and many of themselves had been thus Deluded by their Leaders, they, in the Year 1672. to secure to themselves their Old Principle of Fighting, whenever The Good Old Cause shou'd stand in need of it, did Reprint what I have above Quoted of *Edward Burroughs*, for carrying Blood and War into all the *Popish* Countries, and much more to the same purpose, in the New Edition of his Works. To which there are high Testimonies affix'd of *George Fox*, *George Whitehead*, *Josiah Coal*, *Francis Howgil*, and *Ellis Hookes*.

Now, if this Doctrine of Fighting or making War, upon any Occasion whatsoever, was contrary to the Spirit of *Christ* and His Doctrine, in the Year 1660. (that part of the Year, I mean, after the *Restoration*) how came the *Saints* above-nam'd, to Publish the contrary Doctrine of *Edw. Burroughs*, with such mighty Pomp, in the Year 1672? And we must believe Both to be



be *Infallible* as the *Holy Scriptures themselves*, being *Both* given forth by the *same Spirit*!

But these *Editors* of *Burroughs's Works*, are yet more *Chargeable* with whatever is in the *New Edition*, because they took more upon them than barely as *Editors*; that is, to *Correct* and *Amend*, and to *Exchange* what they thought fit: As his *Declaring War* against the *King* and the *Church*, before-told; which, tho' *Dictated*, as he said, by the *Eternal Spirit*; yet they made bold, to set these things aside, lest they shou'd offend the *Powers* then in being:

but they thought that carrying the *War* into *Italy* and *Spain*, wou'd be less taken notice of; and wou'd continue their *Claim* to the *Privilege* of *Fighting*, when they shou'd have occasion for it. Why otherwise were not these *Exchang'd*; as well as the *Traiterous Passages* against the *King* and the *Government*?

If it was through the *Inadvertence* of their *Infallibility*, let them now *Disclaim* it, and confess *Burroughs* to have been in an *Error*, as to that *Principle* of *Fighting*. No, they will not; and therefore it is *their own*. They will not; They have not done it; for since the *New Edition* of *Burroughs's Works*, 1672. when a fair occasion seem'd to offer towards the *Re-asserting* of the *Good Old Cause*, in *Monmouth's Rebellion*, 1685. Several of the *Quakers* in the *West*, where he Landed, took *Arms*, and *Fought* in his *Quarrel*; and though some of them were taken *Prisoners*, yet we heard nothing of their *Repentance*, or that they were oblig'd by the rest, to sign any *Instruments of Condemnation* against

against themselves for this; on any way *Con-  
sid*'d for it, by their *Yearly Meetings*, or any  
other *Authority* of theirs.

And, if it be true which *Edward Burroughs*  
says, p. 462. of his Works, That they (the  
*Quakers*) are of one Mind, and one Soul (which  
I do not believe, I have a better Opinion of  
many of them; but we have here their *In-  
fallibility* Pawn'd for it) I say, if this were  
true, then this Wou'd be a Demonstration  
what all the rest of the *Quakers* wou'd have  
done, if *Monmouth* had proceeded to their  
Parts; and what they are still ready to do,  
when a like Opportunity shall Summon them  
to Arms.

But, as I said, I do not believe that they are  
all of one Mind, in this matter: But then,  
those that are not of this Mind, must, I think,  
past all Excuse, Renounce the *Infallibility*, or  
the Truth of *Edw. Burroughs* and of *G. Fox*, *G.  
Whitehead*, and the other *Quakers* who have Pu-  
blished these Works of *Edw. Burroughs*, with  
such high Applause and Commendation; in  
which he disdains to limit the *Bloody Sword*  
within these Few Poor Islands; but wou'd have  
*Oliver* (his *Joshua*) carry it through all *Christen-  
dom*. *G. Fox* Advises farther, to fall upon  
the *Turk*, and all the rest of the World.

Oh *Oliver* (says he in his  
Letter to him, Dated the  
11th Month, 1659, &c.)  
Thou should'st not have stood  
Trifling about small things— Do not stand  
cumbering thy self about Dirty *Prayers*; and then

Council and Ad-  
vice, &c. p. 26. 27.  
36. 37.

then he tells him, that if he had follow'd his Counsel, *The Hollanders* (says he to him) *had been thy Subjects*----How! How! *George!* Our *Dear Friends the Dutch!* Must they to Pot too! When the *Quaker Sword* is drawn, it spares none! *Protestants, Papists, Turks*, it is all one! *Germany* (*Fox* goes on) *had given up to thy Will*; and the *Spaniard* had quiver'd like a Dry Leaf----The King of *France* shou'd have bowed under thee his Neck: The *Pope* shou'd have withered as in the Winter: The *Turk* in all his Fatness shou'd have Smoak'd: Thou shou'd'st have Crumbled Nations to Dust. Therefore (says he) Let thy Soldiers go forth with a free and willing Heart, that thou may'st Rock Nations as a Cradle----For a Mighty Work hath the Lord to do in other Nations, and their Quakings and Shakings are but watering: So this is the Word of the Lord God to thee, as a Charge to thee from the Lord God, &c.

Here is *Destruction* Proclaim'd, to the Ends of the Earth, and that from the Mouth of the Lord!

O *Blasphemous Cursed Wretch*---that durst thus set *The Dreadful Name of The most High God* to thy *Diabolical Inspirations* for *Blood and Slaughter* through the whole Earth!

And yet to see these Men wipe their Mouths, and say, that they are the *Meek of the Earth!* They never were for *Fighting!* No, not they! They now deny the use of the *Carnal Sword*, as *Anti-Christian!* Poor Lambs!

And

And yet I believe in my Heart, that many of them *now* are Deceived, and think that the *Quaker Principle* is really against *Fighting*, because they have heard so much of it since 1660. and that most of the *Quakers* of this Generation, do not know (for it is Studiously conceal'd from them, by those of the Old Stamp) what *Bloody Devils G. Fox, Edward Burrough, G. Bishop*, and the rest of the *Primitive Quakers* were. Do they know that after the Death of Protector *Dick*, *G. Fox* pursu'd *The Council of Officers*, who had then assum'd the *Supreme Power*, with the same Cry for *Blood*; *General Universal Blood*: *Fox* wou'd have sent them to have set up their *Standard at Rome*; and then (says he, in his Letter to them) *you should have sent for the Turks Idol, and pluckt up Idolatry-----and to have made Inquisition for Blood, &c.*

Now, if using the *Carnal Sword*, upon any account, be contrary to the *Doctrine of Christ*, as the *Quakers* since 1660. have Preached; and, if they do believe themselves, they must Hunt this *Bloody Fox* out of their Herd, and for ever hereafter *Disown* his *Spirit* and his *Writings*.

And I do earnestly invite *Mr. Penn* to follow this Chase; it is most incumbent upon him of any other, because (I think my self oblig'd to tell it him) he is suspected by some of his Fellow *Quakers*, as favouring this *Principle* of using the *Carnal Sword*. And to convince him, that I do not speak without Book, I have now before me a Letter from *Philadelphia*

phia (the Metropolis of Pennsylvania) Dated the 21st of the 4th Month, 1695. wherein are these words, *I have seen a Copy of the King's late Grant of the Government, wherein they give the Reasons of their taking it away; and of Will. Penn's humble Submission, and Requesting the Government to be Granted to him again; which was therefore done, on his giving them certain Assurance that he wou'd Secure and Defend the Place; and wou'd send Eighty Soldiers to Albany, when call'd for, or find Money to Pay them: This causeth a great stir among the People, who are not very ready to comply therewith, &c.*

I will make no Comments; but leave it to Mr. Penn himself to Own or Deny the Matter of Fact. And whether he will stand by G. Fox as to his Principle of *Fighting*, or not? And if any have been heretofore Deceived by George Fox, that they wou'd now Repent, and Return.

I have set down thus much of *this*, and the other *Primitive Quakers Bloody and Rebellious Spirit*, for the sake of those *Honest Loyal Quakers* now amongst us: If they were all guided with the same *Spirit*, they wou'd be all such; especially Mr. Penn having told us (p. 36. of his *Preface to Fox's Journal*) That their *Light within* did surely Guide them both in reference to Religion, and Civil Concerns. And we believe it does both alike *Infally*! And then let our *now Loyal Quakers* take a measure of their *Infallibility* in other things, by the *Traiterous Principles and Actions* of G. Fox, and all the rest of them, from 1650. to 1660. in that  
Scene.

*Scene of Schism and Rebellion*, the two Breasts of the *Covenant*, whence the *Quakers* suck'd their Infant Milk.

I hope this dismal Prospect of the *Birth* and *Growth* of *Quakerism*, will cure those *Quakers* of *Honesty* and *Sense*, who have a just apprehension of the *Heinousness* of *Schism* in the *Church*, and *Rebellion* in the *State*.

And I wou'd desire them not to satisfy themselves (it will not satisfy the World) to slip out some of the most Monstrous Passages of *Treason* out of the new Editions of their *Prophets*, as I have shewn they have serv'd *Edward Burrough*, *Francis Howgil*, &c. and I have given them a timely warning as to the *New Edition* of *G. Fox's Works*, which is upon the Stocks: For this disingenuous Trick exposes their *Infallibility* much more; and they are not to think that some will not watch them, and Detect their Double Dealing.

There is nothing less will serve their turn, than down right to *Acknowledge* the *Folly* and *Wickedness* of their *Former Prophets*; to *Renounce*, *Disown*, and *Condemn* their *Blasphemies* and *Treasons*: Otherwise, they must be judg'd *Partners* with them, and *Favourers*, at least, of their *Impious Principles*, who refuse to *Condemn* them; when it is so necessary for the *Glory* of *God*, and removing so horrid a *Scandal*, not only to the *Quakers*, but to the *Reform'd Religion*, and to *Christianity* it self; which Appellations the *Quakers* assume to themselves; but how justly, I leave to the *Reader*.  
And

And the *Quakers* cannot refuse thus to *Condemn* these *Scandalous Prophets* and *Teachers* of theirs, even by their own *Discipline*: For in their *Tearly Meeting*, 1675. they made a Decree, That the *Churches Testimony* and *Judgment* against *Scandalous Walkers*; and the *Repentance* and *Condemnation* of the *Parties* restor'd shou'd be *Recorded* in a *Distinct Book*, to be *Produc'd* or *Publish'd* for that end.

Now, if they think *Blasphemers* and *Traitors*, and *False Prophets* to be *Scandalous Walkers*, they are oblig'd here, by their own *Rule* (and their *Practice* in other Cases) to cause them to sign *Instruments of Condemnation* against themselves, and to *Record* these in their *Publick Register*, together with their *Churches Testimony* and *Judgment* against them, to be *Produced* and *Published* for that end, to vindicate their *Church* from the *Scandal*.

But if they refuse (as I am afraid they will) to *Execute* this *Discipline* upon those *False Prophets* herein *Detected*, and many others whom they know, upon all their *Blasphemers* and *Traitors* (upon their *Persons*, if alive, and their *Works*, if they are dead) if they refuse this, it is plain, that they think not such to be *Scandalous Walkers*; but that they justify them, and their *Principles*: Tho' they wou'd, for their *Temporal Ease* and *Advantage*, and to blind the *Eyes* of the *World*, *Cover* and *Cut* and *Shuffle* and *Hide* themselves. Let this therefore be the *Touch-stone* to prove them: Let them *Produce* and *Publish* such their *Condemnation* of *Fox*, *Burrough*, &c. for their  
False.

*False Prophecies, and Traiterous Abetting of Oliver and the Rump, and that In the Name, and From the Mouth of the Lord, adding Blasphemy to Rebellion: Let such Persons be Censur'd by them, and their Books Disown'd.*

But if they will refuse this Justice to themselves and the World, then let them lie under the *Shame and Condemnation*. And it must, in that Case, and for that Reason, be laid upon their Church, and their avowed *Doctrine and Principle*; and not only as the Failing of *Particular Persons*.

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## S E C T. XIX.

*Of Tythes. Wherein is shewn what Liberty of Conscience is allow'd by the*  
**QUAKERS.**

**T**HERE is no Point wherein the *Quakers* are more *Positive and Fierce* than in Opposition to *Tythes*: Because, if they were once taken away, the *Clergy* (as they suppose) wou'd sink of course, being depriv'd of their *Subsistence*; and so the total *Ruin* of the *Church* wou'd follow, which has been, Is, and always must be the design and chief Endeavour of every true *Quaker*, as of *Him* who has Inspir'd them.

And



And this Robert Barclay does not conceal. That Anti-Christian Apostatis'd Generation (says he) the National Ministry, have receiv'd a Deadly Blow by our Witness against their forc'd Maintenance and Tythes — So that their Kingdom, in the Hearts of Thousands, begins to Totter, and shall assuredly fall to the Ground.

But what if the Light within some Quakers shou'd allow them to pay Tythes; And think that they ought, in Conscience, to do it, as being Legally Established? &c.

Would the Quaker Rulers allow them Liberty of Conscience, and give them leave to follow their Light within?

No. No. That is but scaffolding to pull down our Church, and to build their own. And they will not have their Cannon turn'd against themselves.

For when Thomas Crisp and other Quakers thought themselves oblig'd to pay their Tythes, and did so accordingly, they were Proceeded against as Rebels (under no less a Denomination) and that not only as against Men, but against God Himself: For their Writings are not to be look'd on as the Edicts of Men. But, as G. Fox Proclaims (in his Answer to the Westmorland Petition, p. 30.) If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.

See his Animadversions on George Whitehead's Innocency Triumphant, 1694. p. 30.

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And

See G. F. and R.  
H. Truths Defence, &c.  
p. 2. 104. 107.

And in another place.  
You might as well Condemn the  
Scriptures to the Fire as our  
Queries. Our giving forth  
Papers and Printed Books, it  
is from the Immediate Eternal Spirit of God.  
You are Answered from the Mouth of the Lord,  
&c.

And from the same Mouth of the Lord Tho-  
mas Ellwood Denounces,  
That they who pay Tythes—  
thereby deny Christ to be come  
in the Flesh, which is a mark  
of Anti-Christ.

And G. Fox, in his Decretal Epistle, bearing  
Date the 3d Month, 1677.  
See his Journal, Commands severely, that  
p. 431. the Friends Testimony against  
Tythes be kept up with vi-

gor. He says, That for any to cry against the  
Priests in words, and yet to give them means,  
and put into their Mouths is a Contradiction. And  
therefore take heed (says he) for if the Lord God  
do Bless you with outward Creatures, and you do  
bestow them upon Baal's Priests, the Lord may  
justly require the outward things from you again—  
So all the Preachers for Tythes and Money,  
and the Takers and Payers of Tythe must be  
testified against in the Lord's Power and Spirit,  
and therefore, in the Power of the Lord, main-  
tain the War against the Beasts, — that is, as  
well Payers as Receivers of Tythes. And that is  
the whole Kingdom, King and Parliament, who  
made Laws for the Payment of Tythes, and all  
who

who dare obey those *Laws* are *The Beast, Anti-Christ*, and have deny'd *Christ's* coming in the *Flesh* (as *T. Ellwood*), and therefore (*G. Fox* concludes his *Epistle* above-said) keep your *Authority and Dominion*. That is, over that *Beast* and these *Anti-Christ*s. This was wrote 1677. and Printed 1694. whereby we may understand what *Church*, they mean, to which *Tythes* are paid, and against which they have Proclaim'd *War*.

But there is a most clever and *Ingenuous* Excuse made for this, in a Paper Dated at *London* the 4th of the 4th Month 1695. and Signed, on Behalf of the *Friends and Yearly Meeting*, by *John Vaughton, Samuel Watson, John Field, Thomas Lower, and William Bingley*, Printed and Sold by *T. Sowle* near the *Quaker Meeting-House* in *Grace-Church-street*. It is Entituled, *An Answer to Francis Bugg's Presumptuous Impeachment, &c.*

There they wou'd persuade us, That all they have said against the Payment of *Tythes*, was only meant by them against Payment of them to the *Popish Clergy*. But, by no means against the *Right* of the *Church of England* to Their *Tythes*, as settl'd upon them by the *Civil Government*. No! They are not such bad Subjects as to oppose any thing of the *Laws* of the Land! We are not Convinced (say they p. 2.) that it can be against the *Fundamental Laws* of the Land, either to deny *Tythes*, [What? When the Law enjoyns them] now in this *Gospel-Day*, or to deem them *Anti-Christian*, as they were imposed by *Popes, and Popish Laws*, which are not the *Fundamental Laws* of this Realm. Are not

*Acts of Parliament*, tho' made in *Popish* times? And there are *Acts of Parliament*, since the *Reformation*, for *Tythes*. So that this is a meer *Sham*! But they go on. And our *Testimony* herein does rather affect a *Popish* Clergy than a *Protestant Civil Government*. And p. 3. they tell that what they are *Quarell'd* for, was their *Testimonies* against the *Corruption of Priests*, and *Popish Imposition and Oppression of Tythes*. And p. 5. for *Deeming*, the *Imposition of Tythes* by the *Pope and Popish Laws* to be *Anti-Christian*.

But hark ye, Gentlemen (if ye be not offended with that Title) there were no *Tythes* paid to any *Popish Priests* in *England* ever since *Quakerism* appear'd amongst us. And if you meant all you said only against them, your *Preaching* was altogether vain.

But *Barclay* (as before Quoted) names the *National Whoredom*, who had received a *Deadly Blow* by your *Witness* against *Their forc'd Maintenance of Tythes*; whose *Kingdom* (he says) was tottering, and shou'd assuredly (if he was a true Prophet) fall to the Ground. Slay *Baal*, (crys *G. Fox*) *Balaam* must be slain, all the *Hirelings* must be turned out of the Kingdom.

These are the *Baal's Priests* whom this *Fox* Commands you not to Feed. The *Beasts*, the *Anti-Christ*s over whom you are to keep your *Authority and Dominion*.

If it be not so, Why then do you not now pay your *Tythes* to the *Ministers* of the *Church of England*? Why do you boast of your *Sufferings*

*serings* and *Imprisonments*, for not paying your Tythes to *them*, as being a sort of *Martyrdom*, for the Truth?

Why do you Persecute and Disown those of your own Communion who pay their Tythes, not to *Popish* Priests, but to those of the Church of England?

Why are you so Zealous herein as not to leave it to their own *Conviction*, or *Light* within whether they will pay their Tythes to the Priests of the Church of England, or not?

Why will you not allow them what you your selves so much plead for, *Liberty of Conscience*, in this Case?

No, This is a Material Cause, This is the surest Method to destroy the Church of England. And you have gone a great way in it already.

For if they are Depriv'd, first, of the Tythes of all the *Quakers*, (who are not fewer, by the lowest Computation, than *one hundred thousand* here in England) and then of all those who, to avoid Payment of their Tythes, will pretend to be persuaded by them herein; if the Tythes of all such were subtracted, there wou'd not be sufficient left to keep half the Clergy in England from Starving.

And it is the *Desire* and *Design* of the *Quakers* to Starve them, as is plainly *Confess'd* and *Threaten'd*, or *Prophecy'd* of in *Richard Hubberton's* Works Re-printed since 1660. in his Answer to *John Stellum*, p. 130.

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*When the Law of the Land* (says he) *ceaseth to maintain them* (the Priests, as he calls them) *which will come sooner than they expect, then may they beg their Bread, or Perish for want.*

And this the *Quakers* hope to effect by their *Testimony* against *Tythes*; and *Threaten* or *Prophecie*, that it will come sooner than we expect, either to have the *Laws* for *Tythes* altered, or *overthrown*: if the *Government* will not alter them, they will *overthrow* them, by *Declaring* them *Anti-Christian*, and so *Abrogated* of *Course*.

And it is to be observ'd that there is no *Principle* of the *Quaker Religion*, wherein they are so *Zealous* as in this. They did not think it sufficient to *Preach* and *Print* against *Tythes*, but they went about and got *Subscriptions* of many thousands of the *Quakers* throughout all *England*, against *Tythes*; and sent them up to the *Parliament* in an *Humble Threatning Manner*. And, as if this had not been sufficient, the *Women* must be assembled in the several *Counties*, and *They* too must *sign* the like *Subscriptions*, and send them likewise to the *Parliament*. And then they *Printed* them, to let the *Nation* know their Force. I have now before me the *Printed Testimony* and *Subscriptions* (with all their *Names* at length) of above *Seven Thousand* of these *Quaker-Women*, against *Tythes*, sent to the *Parliament* (as they call'd it) the 20th Day of the 5th Month, 1659. They resolv'd to *Batter* them down! And all who thus *Subscrib'd*, were, in their Fashion, *Canoniz'd* by them. For they are thus stil'd in the said

said Printed Account, *The Hand Maids and Daughters of the Lord.* But these Seven Thousand (who had not Bowed to the Baal of Tythe) wou'd not have you think that their number was so small; for they subscribe not only for themselves, (but as it is there Printed) *in the Names of many more of the said Hand Maids and Daughters of the Lord,* who witness against Tythes, &c. And G. Fox in his *Letters of License* (before inserted d. 216.) for these Subscriptions, complains, that *All the Good Women* had not Sign'd.

I have not yet seen the Subscriptions of the *Men.* But we may compute, by this of the *Women*, what vast Numbers the *Men* Subscribers must have been. And we may reasonably suppose their *Arguments* to have been much the same, with these of the *Women*; being, likely, drawn by the *Men*, at least, with their Concurrence. And the *Women* do positively Declare for *Annulling* the *Laws* for Tythes, if the *Parliament* wou'd not *Alter* the *Laws.* The *Commands of Men* (say they, p. 3.) must be *Annulled* that take Tythes, and not to be obey'd by them that live in the *Covenant of God.* And they tell p. 4. That they bear their *Testimony* for the *Lord Jesus Christ*, (in opposition to Tythes) against the *Commands of Men*, set up in opposition to him since the *Days of the Apostles*, &c. Which to you (say they) is the *Word of the Lord God.* And p. 21. *The shout of a King is amongst Us, the Lord God Omnipotent* — Therefore we with our *Names and Hands*, bear our *Testimony* against

**Tytbes**, the **Giber** of them, the **Setter** of them up, and the **Taker** of them. p. 40. This Priesthood which takes Tytbes **Power** (this was not the Popish Priesthood) we, in the power of the Lord God, deny them. p. 63. We Declare with our Hands, and with our Lives and Estates, against the Ministry that takes Tytbes, and the Setters of them. — And the Law that upholds them. p. 71. Are not all these set up by the Dragon's Power, and held up by the Dragon's Power, the Devourer, the Destroyer? Is not this the Power of the Devil? These are their Words. And they need no Comment. They were, and are Plainly for Destroying the Law, if the Law will not Comply with them. But then, as now, they were for Flattering the Powers in being. They sooth that Rebel Parliament, p. 54. Some of our Friends (say they) who have been for the Parliament ever since the Beginning of the late Wars, have suffered more by these Plundering Priests, than by the Plundering Cavaliers, and you have sadned the Hearts of them that are your Friends, by setting up Tytbes, &c. And (p. 62.) the well-wishers of the Choicest of the Nation are towards you.

I cou'd enlarge, upon this Head, out of the Quaker-Writings:

But what Authorities I have already produc'd, are abundantly sufficient to shew their deep design against the Church; and the means by which they have agreed to Destroy Her; this especially of *keeping up* (to use their own phrase) *their Testimony against Tytbes*.

There.



Therefore this Handle must, by no means, be let go. Inſomuch that tho' their Pretence to the *Sufficiency* and *Infallibility* of the *Light within* was the *Original*, and is the *Fundamental Principle* of all the whole *Quaker Doctrine*; yet if any plead it, in this Case, they shall be run down as *Hypocrites* and *Rebels* against God; and to have fallen from the *True Light within*, and to be guided by a *False Light*, which comes from *Satan*, to be very *Anti-Christ*s, and to have denied *Christ's coming in the Flesh*, &c. as I have above shewn from *Tho. Ellwood's Antidote against the Infection of William Rogers*, &c. Now I must tell the Reader that this *William Rogers* is a *Quaker*, but of the more moderate sort, and he wrote a Book call'd, *The Christian Quaker*, Printed 1680. where Part 2. Chap. 8. touching *Tythes*, He disputes expressly against *Tythes*, and against the Lawfulness of *Suing* for them, or *Compelling* any to Pay them. Only p. 43. he allows those to Pay them, who are *Free* so to do. And that only as a *Voluntary Contribution* to those who Teach them, but not as any thing of a *Divine Right*. And p. 44. he again limits this to those only who own such *Ministers* as true *Ministers of Christ*, and go to Hear them; and, upon that account, bestow a *Fifth*, *Tenth*, or what they please upon them. So that hereby he cuts off all *Dissenters* to the *Church of England* from Paying *Tythes* to the *Clergy* of the *Church of England*.

Secondly,

Secondly, He bars the Clergy from *Suing*, or using any *Compulsory means*, to recover their *Tytbes*, even from those of their own *Communion*. But he makes *Tytbes* merely *Eleemosynary*; and the Clergy to have no better Title to them than a *Beggar* has to our *Alms*.

Yet all this was not sufficient for the *Quakers*. But *Thos. Ellwood* falls upon him like a *Turk*, for granting so much, as to make *Tytbes* Lawful upon any Account or Consideration whatsoever. And writes against this Book of *William Rogers*, the above Quoted *As Antidote against the Infection of William Rogers's Christian Quaker*. Where, p. 48. He Denounces (as above) against those who Pay *Tytbes*, even according to *William Rogers's* aforesaid Limitations, *That they who Pay Tytbes — thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ.*

And in *Westmorland* there were 44. Articles Exhibited against *John Story*, and *John Wilkinson* (two *Quakers*) by sundry of their Chief Preachers and Rulers. One of which Articles was, *That he (John Story) said he knew a Man that was an honest Man, that cou'd have given up his Body to be Burnt for the Truth, who said he never saw Evil in Paying of Tytbes, and that he cou'd Pay them, and wou'd Pay them.* Another Article was, *That John Story said he believ'd every Man had not a Testimony for God laid upon them to bear against Tytbes: But them which had, he wou'd have them be Faithful.* And these two, *John Story*, and *John Wilkinson*, were Proceeded against by a General Meeting of the *Quakers*

*Quakers in London*; who the 12th Day, of the 4th Month, 1677. gave Judgment against them, and those that joined with them, in a Formal Instrument, Subscrib'd by Sixty Six of them.

But this was soon Re-buffeted back again upon them, by the *Quakers in the West of England*, who adhered to *Story and Wilkinson*, in as Solemn and Judicial a *Condemnation* of them and their Sentence; and this was Subscrib'd by Sixty Seven of the other Party, and Styl'd, *A Testimony against the 66 Judges called Quakers, &c.* and Printed under that Title, together with the Paper of the said Judges, and all their Names Subscrib'd.

It is astonishing to see them play their *Infallibilities* against one another! For each of these Parties pretend to the Immediate Spirit of God; and in the Name of God, pronounce the other to be led by a *False, Ravening Spirit*. Our Souls (say the Defendants) do in the highest Degree Abominate it, and do surge against it, p. 15. that is, the Authority which the Plaintiffs assumed over Conscience, in Judging of others; and not leaving them to their Primitive Liberty, of following their own Light within. On the other Hand, the London Quakers who assum'd a Superiority over the Country Quakers, Condemn'd that Spirit which Possess'd them, as a *wrong, Murmuring, and Dividing Spirit*. p. 5. And our Day (say they) hath lamentably shewn us the Effects of that Spirit, that under a pretence of Crying down Impositions, and Pleading for Liberty, and do-

doing nothing but what it is free to, endeavour to lay waste the Blessed Unity of the Brethren—— with a loose and Un-subjected Conversation ; which wou'd bring Confusion to the Church—— and is a plain Independency from the Practice of the Church of Christ throughout the World, p. 6.

It is Comical ( but Provoking ) to see these Men so Gravely vouch the Practice of the Church throughout the World, who own no Church in the World but themselves ! And for them now to speak against the pretence of Liberty in others, as a Breach of their Unity ; when they themselves set up the very same Pretence, to break the Unity of that Church, whereof they once were Members ! But it is come justly home to them ( I wish they may reflect upon it ) that they who set up the Pretence of a *Light within* to undermine the Authority of our Church ; are now oblig'd to Condemn that same Pretence among themselves, in order to keep up their own Authority and Government.

This shews them, as in a Glass, the utter Inconsistency of that Principle ( to use their own Word ) of an Un-subjected *Light within*, to all Rule, Order, or Good Government, whether in Church or State : For it makes every Man Absolute and Supreme, that is, Un-subjected. Any Lesser *Light within* had not made them Un-subjected to the Church : And this Un-subjected *Light within* they now declare to be Inconsistent even with their Church. Thus have they justly Reap'd, what they had wickedly

*eddy Bottom: And in the same Net which they  
hid Privily, & their own Foot taken.*

Mr. Penn, in his Preface to *For's Journal*,  
p. 27. has done the most that Wit can do to  
rid them out of this *Dilemma*, and reconcile  
the two Extreams, of *Outward Government* in  
the Church, and an *Unsubjected Light* within  
*Particular Persons*. He says, that the *Quakers*  
*Known Principle is For an Universal Liberty of*  
*Conscience*. On the other Hand (says he) they  
*equally dislike an Independency in Society*. An  
*Un-accountableness in Practice and Conversati-*  
*on, to the Terms of their own Communion, and*  
*to those that are the Members of it*. Very well!  
But what if some of these *Members* shou'd  
make *Terms of Communion*, that others wou'd  
not submit to? as *John Story, John Wilkinson,*  
and 67 on their side of the *West-Country*  
*Quakers*, refus'd to submit to those *Terms*  
of *Communion* which were impos'd upon  
them by 66 of the *Quakers* at *London Assem-*  
*bled*, of whom *William Penn* was one, and  
his Name is among the *Subscribers* of the  
*Judgment* above-told against *Story, Wilkinson,*  
&c. who wou'd not allow these 66 *Judges*,  
as they call'd them, the very Name of *Qua-*  
*kers*, because of their taking upon them thus  
to *Judge* others; for, as abovesaid, the 67  
*Western Quakers* *Condemnation* of the *Pre-*  
*sumption* of the 66, is Entitled, *A Testimony*  
*against the 66 Judges called Quakers*. They  
wou'd allow them no more than to be call'd  
so, but not to be Reckon'd as *True Quakers*,  
who fell so far from the first *Quaker Inde-*  
*pen-*

*pendent Spirit*, as to take upon them to *Prescribe* to their Brethren.

*George Fox* set up a new *Oeconomy* and *Jurisdiction* of the *Womens Meetings*; which was *stip'd*, *The Great and Good Ordinance* of *Jesus Christ*. That is, as being *Commanded* by *G. Fox*, who had the same *Spirit*! And *John Story*, *Wilkinson*, &c. were *Cursed* and *Excommunicated* for refusing to submit to this *Ordinance*, and *Artic'd* against for so much as allowing *Liberty* of *Conscience* to any *Quaker* to Pay *Tythes* (as told above) now it lies upon *Mr. Penn* to Explain how an *Universal Liberty* of *Conscience* was allow'd to these Men? Was that *Universal* which was so *Limited*? And what is an *Universal Liberty*, but *Independency* and *Unaccountableness* in *Practice* and *Conversation*? For if my *Liberty* be *Dependant* upon another; if I am *Accountable* to another, then my *Liberty* is not *Universal*. *Mr. Penn* will tell us how the one, that is, *Universal Liberty* of *Conscience*, can be the *Known Principle* of the *Quakers*; and how then they *Equally Dislike* the other, that is, an *Independency*, and *Unaccountableness*, which are both but two words for the same thing!

He will tell us how an *Universal Liberty* of *Conscience* can consist with such a *Restriction* of *Conscience*, as to give it no *Liberty* at all in the most *Minute*, *Innocent*, and *Indifferent* *Actions*, such as taking off my *Hat*, not opening my *Shop*, when others have theirs shut, and the like; for which things, *Liberty* of  
Con-

Conscience is a *Loose Plea*, and in no sort to be allow'd, according to Mr. Penn, which I have shewn from his own words, p. 77, 78. And tho' such a *Non-conformist* among the *Quakers*, for such *small* or *indifferent* things, were never so good a *Liver*, yet that shou'd rather be made his *Condemnation*, if not tho'roughly a *Conformist* to every the least, not only *Law* or *Order*, but *Custom* or *Fashion* among the *Quakers*. See before p. 79. Here Mr. Penn is not only a *Church*, but a *Steeple-Man* for *Conformity*! Yet allows an *Universal Liberty of Conscience*, which, he says, is *The known Principle of Quakers*. He will please, in his next, to *Explain*, and *Reconcile* these things. But their *Practice* is the best *Comment* of their *Doctrine*. And this we have seen in the *Case of Story, Wilkinson, &c.* in that of *Harp-Lane*, and *Turners-Hall*, whom the *Quakers* of *Grace-Church-Street* have *Excommunicated*, not for any difference in *Doctrine*, as they do *Profess*, but meerly for *Non-Conformity* to their *Discipline*.

George Keith did Publickly Reprehend many *Gross Errors*, (as he was verily persuaded in his *Conscience*) of his Brethren the *Quakers*. For which, he was Prosecuted in *Pennsylvania*, 1692. and Requir'd by the *Tearly Meeting* in *London*, 1694. to clear all the *Quakers* from the *Imputations* which he had cast upon them, for not doing of which he was *Excommunicated* by the next *Tearly Meeting*, 1695. (as in his *Accounts* of it abovementioned) tho' he declar'd that he cou'd not, in *Conscience*,

*ence*, do it; for that he knew not *All* the *Quakers*, and so cou'd not clear them all *Un-*  
*versally*: Nay, further, that he knew several  
 of the Chief of them there present, who were  
 Guilty of those *Gross Errors*, against which he  
 had Preached; and which he there offer'd to  
 prove before the *Yearly Meeting*, and desir'd  
 a *Fair Hearing*; and therefore that he cou'd  
 not, in *Conscience*, clear their *whole Profession*  
 from these Errors: Yet for not doing of it,  
 and without any Hearing allowed him, as to  
 his Charge against these Men, he was, *Ipsò*  
*Facto*, by that same *Yearly Meeting*, *Excommu-*  
*nicated* and utterly *Disown'd* by them. Now,  
 I wou'd ask Mr. Penn (because he was one  
 of his Judges) whether *G. Keith* had, by this  
 Proceeding, an *universal Liberty* of *Conscience*  
 allow'd to him, or not? If not, (as it is im-  
 possible to say he had) then let the Quaker  
 Pretence to *Liberty of Conscience* stand upon  
 the common Level with all others; that is, it  
 is made a great Cry of by those who are un-  
 der the Pressure of the Government; but al-  
 low'd *Universally* by no *Church* in the World,  
 when they have the Power. Thus the *Pres-*  
*byterians*, who cry'd out for *Liberty of Consci-*  
*ence* in *England*, and complain'd of *Fines* or  
*Imprisonments*, here, when they got into *New-*  
*England*, hang'd up the poor *Quakers*, who  
*Dissented* from them there. And the *Qua-*  
*kers*, when they had tasted a little of the  
 sweet of Government in *Pensilvania*, Prosecu-  
 ted *G. Keith*, and other *Dissenters* there, and  
 took up the old Pretence, that it was not  
 for



for his *Doctrine*, but as it was a Disturbance to the *Government*. No *Church*, not that of *Rome*, Pretends to any Power farther than to *Excommunicate*. And the *Quakers* pretend to the same, and Exercise it. And all who can get the Assistance of the *Civil Government* do take it. And all *Corporal Punishments* are only from the *Civil Government* even in the *Popish Countries*. And the same Distinction serves at *Rome*, and in *Pensylvania*. For *Samuel Jennings, Esq; Justice of Peace*, gave out his *Warrants* against *George Keith* and his *Accomplices*, as *Subverters of the Government*. But plain *Samuel Jennings*, the *Botcher, Butcher, and Preacher*, pretends to no Superiority over *G. Keith* his Fellow *Minister in the Church*! Or that their *Church* (*Quatenus Church*) pretends to any outward *Coercion*, or *Corporal Punishments*.

So that they have said nothing *New* upon this Head. Only *Mr. Penn's* Expression is Remarkable (*ibid. p. 26.*) where he speaks against *A Coercive Power to whip People into the Temple*, which he calls *Persecution*. He wou'd seem, by this, to lead us to the Precedent of our *Saviour's* Scourging the *Buyers and Sellers out of the Temple*. And is it greater *Persecution* to whip *People into the Temple*, than to whip them out of the *Temple*?

But I wou'd desire *Mr. Penn*, and the other *Quakers*, to Reflect, that the greatest *Zeal* which *Christ* ever shew'd, was to Preserve the *Honour and Reverence* due to *Outward Institutions of Religion*; even to the *Material Temple* of *Stones and Lime*; through which he wou'd not suffer so much as any *Vessel* to be carry'd

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(*Mark xi. 16.*) and his Disciples apply'd to this, that of *Psal. lxxix. 9. The Zeal of thine House hath eaten me up,* (*John ii. 17.*) And if he thus Reprov'd the *Jews* Prophanation of their *Outward Temple*, tho' they Pretended, and in many things, did express great Veneration towards it; How wou'd he have Scourg'd those who durst Despise and Contemn it, at the vile Quaker rate, and Ridicule it by the Name of a *Steeple-House*, as Fox through all his *Journal*? And some, yet more Prophane-ly, have call'd the Church, a *Bawdy-House*, a *Whore-House*, &c. which I have from those that have heard them. And they value themselves as *Spiritual* and *Enlightened*, from this Contempt of God's House, and of all *Outward* things *Dedicated* to his Service: Upon Pretence (forsooth) of reducing all to the *Inward*; as if they were more *Spiritual* than *Christ*, or *Wiser* than He, to think that *Outward Institutions* were not *Necessary*, to *Guard*, to *Preserve*, and to *Improve* the *Inward* and *Spiritual* Part of *Religion*: To think that there is no *Sacrilege*, no *Robbing* of God, in this *Gospel-Day*, tho' we seize upon His *Tithe* and *Tribute* due to Him; as if we *Depended* less upon Him, or ow'd Him less *Acknowledgement*, than formerly, and that we had now the *Privilege* to appear *Empty* before the *Lord*, and to *Sacrifice* to Him only out of that which *Cost* us nothing, neither the *Sweat* of our *Brows*, nor hardly the *Expence* of a *Thought*; a few undigested *Extempore* Prayers, the *Calves* of our *Lips*; but to bar His *Title* to any part of our

our *Estate*, so much as to the *Lame* or *Blind* of our *Flock*, or to a *Penny* of our *Money*, as a *Due* or *Just Debt* to Him: But if we give a *Bit* or a *Scrap* to the *Levite*, or to the *Poor*, that it shou'd be accepted as a *Free-Will-Offering*, wherein we must be our own *Carvers*, but have nothing *Impos'd* upon us: No, not so much as a *Tenth Part*, tho' we acknowledge that to have been *God's Tribute*; Universally Paid to Him both before the *Law*, and under the *Law*, and we can produce no *Discharge* from it under the *Gospel*. But we *Suppose* our selves *Free*, and have cast away His *Cords* from us. And having *Spiritualiz'd* away all the *Letter* of the *Scripture* in other matters, it wou'd be a shame to leave *Literal Tythe* to be Paid. The *Quakers* will thank Him for His Love, but desire to be *Excus'd* as to *Money* Matters. They know God has no need of *Money*; therefore they will use it for Him, and Pay Him in *Spiritual Coin*.

But tho' they dare thus Mock God to His Face; yet they are afraid of the Face of Man. Tho' they make no *Scruple* of with-holding God's *Tythe*, and pretend *Conscience* for it; yet they wou'd smooth it to the *Government*, as being against *their Laws*, and make *Jesuitical Subterfuges* to avoid their *Displeasure*: As in this *Quaker Answer to Bugg*, which I have spoke of before, and will Prosecute a little further, to Detect their *Deceit* and *Hypocrisie*.

As it was said of *Hannibal*, that He never Fought without an *Ambush*, so the *Quakers* never Write without a *Reserve*, a *Double Meaning*,

to secure their *Retreat*, when Pinch'd from another *Quarter*, as is most apparent in this their *Apology* against *Francis Bugg's Impeachment*, as to the matter of *Tythes*. I will conceal none of their *Strength*. I see the *Starting-hole* that they have left, (as in all their *Writings*) whereby to escape from what I have before Quoted, *viz. That their Testimony against Tythes does Rather affect a Popish Clergy, than a Protestant Civil Government.* The *Charm* lies in the word *Rather*; and if they are press'd Hereafter with this *Testimony* of theirs, as *Favouring of Tythes*: No, they will say, We did not, by that, at all *Allow of Tythes*, but only, by way of *Comparison*, we wou'd *Rather* grant it to a *Protestant Civil Government*, than to a *Popish Clergy*: Not that we think it lawful to pay them to *Either*. And this is their *True and Genuine meaning* by this *Testimony*; which I will shew yet more fully from the *Proofs* they bring for it. They bring *Precedents*, as *Vouchers* for them, out of *Fox's Book of Martyrs*, of some who refus'd *Tythes* to the then *Popish Clergy*; and thence wou'd insinuate as if their *Case* were the same. Therefore they grievously accuse *Francis Bugg*, in that he most shamefully *Quarrels with the Quakers*, p. 3. for *renewing and asserting his* (*Wicklifs*) *and other Famous Protestants and Martyrs Testimonies against the Corruption of Priests, and Popish Imposition and Oppression of Tythes.* And they instance another, one *William Thorp*, in the *Reign of Hen. IV.*

But

But, to secure their Double Meaning, the Arguments which they Quote of these Men, are not against Paying of Tythes to the then Priests, because they were Popish, but as making Tythes not proper under the Gospel; which reaches to all Priests, whether Popish or others. But will the Quakers be ty'd to the Opinion of these Men, in other things? No, surely. They will not so much as pretend to that. Why then shou'd they think to tye us to their Opinion as to Tythes?

They lay particular stress upon the *Ample Testimony* (as they call it) given by William Thorp, as to their present Purpose. And they let it down at large. It militates against Tythes being Paid at all under the *New Law*, that is, to any sort of Priests. And how does this serve to the Present Purpose of these Quakers, who wou'd put upon us, that they are only against Tythes being Paid to Popish Priests; For otherwise they do, in no sort, clear themselves from Francis Bugg's Impeachment; which is, their opposing the *Laws* of the *Land*, and Preaching them down as *Anti-Christian*, and not to be obey'd.

But as to Thorp's Argument, wherein they so much Glory; it shews what a *Doughty Clerk* he was. Our Priests (says he) came not of the Lineage of Levi, but of the Lineage of Judah, to which Judah no Tythes were Promised to be given. Thus he, as these Quakers have Quoted him. But now, who told Thorp, or the Quakers, that our Priests came of the Lineage of Judah? Are they Jews? What fullsom stuff is

this ! But our *Saviour* was of *Judah*. What then ! He was not a *Priest*, after the Order of *Judah*, of which *Tribe* *Moses* spake nothing concerning *Priesthood*, Heb. vii. 14. But he was a *Priest* after the Order of *Melchisedec*, Heb. v. 6. And *Tythes* were Paid to *Melchisedec*, long before *Levi*, who Paid *Tythes* to *Melchisedec*, being yet in the Loyns of his Father *Abraham*, Heb. vii. 10.

Now the *Evangelical Priesthood* is after the Order of *Melchisedec* : And therefore they Claim *Tythes*, as being due to that Order of *Priesthood* : So that all their Arguments as to the *Law*, and *Levitical Priesthood* being superseded, operate nothing against *Priests* of a *Superiour* and more *Excellent Priesthood*.

And there being as *Ancient* mention of *Tythes* as there is of *Priesthood* in the World, I have no manner of doubt but they are as *Ancient* as *Priesthood* it self, that is, as *Adam* : From whom Descended the Knowledge of *Tythes*, as of *Sacrifices*, and *Priesthood* ; which are all *Relatives*, the one being the *Maintenance*, the other the *Office* of the *Priesthood* ; and therefore the one must be as *Ancient* as the other : And they were all alike Receiv'd by the *Heathen World*, by an *Immemorial Tradition* from the Beginning, without knowing of their Beginning, as they knew not their own *Origination*, nor of the *World*, of *Marriage*, and other *Positive Institutions*, which, by an *Universal Tradition*, had been Convey'd down to them.

God

God reserv'd the *Tenth* Part of our *Substance*, as the *Seventh* of our *Time*, to be Paid, as a *Tribute* and *Acknowledgement* to Him, from whom we Receive *All*: And therefore the Payment of *Tythes* is a part of *God's Worship*. The *Priests* being made the *Receivers* (because we cannot Pay them to God immediately) is but a *Secondary* Consideration. They were part of the *Offerings* to God, under the Law, *Numb. xviii. 24.* They are call'd *His Inheritance*, *Deut. xviii. 1.* not as then Instituted, but then given to the *Levites*. Nor is *Melchisedec's* *Tything* of *Abraham* mentioned as the Beginning or first Rise of *Tythes*; but it is told only occasionally, and as a thing well known and Receiv'd, even in those Early Ages.

And being part of the *Worship* of God, *Holy unto the Lord*, *Lev. xxvii. 32, 33.* They were not *Alienable*, or to be *Chang'd* with any thing else. The *Priests* cou'd no more Excuse Men from the Payment of their *Tythes* (for they were Paid to God) than they cou'd Commute any of the other *Offerings* or *Sacrifices*, upon the pretence that they were given to the *Priests* for their Maintenance. No Man says that the People did offer *Sacrifices* to the *Priests*, tho' the *Priests* did live of their *Sacrifices*; neither are *Tythes* offer'd to the *Priests*, but to God, tho' they are Paid to the *Priests*, and Received by the *Priests* from the Hands of the *People*, as other *Offerings* to the *Lord* were.

Therefore the Substraction of the *Tythes*, as of other *Offerings*, is call'd a *Robbing*, not of the *Priests*, but of God, *Mal. iii. 8.* It is Inva-

ding what God has Reserv'd Peculiar to Himself, that we may not Touch it; of all the other Trees of the Garden we may freely eat. And this is the same Sacrilege as to taste of the *Forbidden Fruit*. That was the *First Sin*. It was *Sacrilege*. And I am not afraid to say, that all are guilty of it, who have seiz'd upon the *Tythes* of God, and Pay them not to his *Priests*: And that this Sin will not be forgiven, without a severe *Repentance*, and *Restitution*.

How far extreme *Ignorance*, occasion'd by the Torrent of the Times, will Excuse, I will not now Dispute: But I am sure *Willful* or *Affected Ignorance*, occasion'd by *Negligence*, or *Covetousness* will not.

And let this be added to all that I have said, That several *Kings* of *England*, who had then the sole *Right* and *Property* in all the *Lands* of *England*, have anew *Dedicated*, by Particular *Vows*, as *Jacob* (*Gen. xxviii. 22.*) all the whole *Tythes* of the *Lands* of *England* to God; and Sign'd *Charters* and *Grants* of the same, and tender'd them upon their *Knees*, at the *Altar* of God, in *Presence*, and with the *Approbation* of the *Lords*, and *Estates* of the *Land*, with Heavy *Curses* and *Imprecations* upon themselves, or any of their *Successors*, who shou'd Recal the same, or Incroach, in any part, upon the said *Tythe* of God; and upon all who shou'd Receive such *Grants* from them, or assist them in such *Sacrilege*. And the same has been confirm'd by several *Acts of Parliament*.

Now



Now if a Man cannot violate his own *Vow*, how can he Annul that of another : Especially where his *Vow* was only for the Payment of what God had before Reserv'd to Himself.

But I will not Launch out here upon this Subject; only tell these *Quakers*, That it was the *Friars* and *School-Men* who first set up the Notion of *Tythes* being *Eleemosynary*, against their own *Canonists*, on purpose to leave the People at Liberty to bestow their *Tythes* upon the *Regulars*, and to maintain the *Sacrilegious Impropriations* which the Pope had made of the *Tythes* of the *Secular Clergy*, to endow their *Monasteries* : which *Hen. VIII.* instead of *Restoring*, did yet more *Sacrilegiously Impropriate* to the *Lady*.

And here let the *Quakers* take a view of the Original of their Arguments against *Tythes* : They have only lick'd up the Spittle of the most Corrupt Part of the Church of Rome ; and gone into the Scandal of our Reformation, which is most justifiable in our Doctrine and Worship ; but the High Places were not taken away. Our *Jehu Reformer* destroy'd indeed *Baal* out of the Land, (2 Kings X. 28, 29.) but he departed not from the sin of the Golden Calves. O thou that abhorrest Idols, dost thou commit Sacrilege ! Rom. ii. 32.

But our *Quakers* exceed all Corruption even in this. They not only refuse to Pay their *Tythes* to God ; But they are Tempted by the Seducer, to Rail against them as utterly Unlawful and Anti-Christian. And, to add even to this, they wou'd now Hypocritically excuse them-

themselves at the Hands of the Government; and dare not bear their Testimony openly and above-board.

They simper with half a Mouth, and say, they mean it not against a *Protestant Civil Government*; when, no longer since than in their *Yearly Epistle* for the Year 1693. directed from the *Yearly Meeting* at London, to the *Monthly and Quarterly Meetings* in England, Wales, and Elsewhere, it is positively Enjoin'd, *That none shou'd Pay Tythes, but refuse the Payment thereof as an Anti-Christian Yoke of Bondage.*

And in a Book deliver'd by them to the *House of Commons*, 1694. Entitled, *The Counterfeit Convert*, &c. which was wrote by G. Whitehead; and wherein they pretend to vindicate themselves from Calumnies cast upon them; and to set forth their true Doctrine, which they will stand by, and own as such, before the *Parliament*: There, p. 73. they openly Declare, *That their Testimony against Tythes was not a Law of Their making, but of Christ's.* This is high indeed! For then it must supersede all our *Laws*, and render them *Anti-Christian*. This is a full Confession of *Francis Bugg's Impeachment*. But I meddle not now with that, only as to the *Conscience* of the thing. Where do they find any *Law of Christ* against Tythes? No, they are not able to produce one word, or any thing like it. But on the contrary, there are plain Intimations in the *Gospel* of their Continuance, particularly *1 Cor. ix. 13, 14.*

But

But we need no *new* Command for them in the Gospel. If they are not *Forbidden*, and *Abrogated* by Christ, they are still of force. They are no part of the *Typical* or *Ceremonial Law*: and nothing else of the *Law* was *Abrogated* by Christ. They were before the *Law*; and the Reason of them is *Eternal*. That is, *Honouring the Lord with our Substance* (Prov. iii. 9.) as with our *Time*: and that Proportion of either which He, at first, Reserv'd to Himself must so Remain.

But there is another *Jesuitical* Excuse in p. 2. of these *Quakers* Answer to Bugg, viz. That these their *Orders*, are not *Constitutions* or *Canons*, but *Epistles*, wherein several matters of *Christian Advice* are *Recommended*, and not *Imposed*: This wou'd seem as if these *Quakers* were left to their *Liberty* whether they wou'd pay *Tythes* or not. But the contrary is made fully appear, in the Instances of *Crisp*, *Story*, *Rogers*, &c. as before.

And as to the *Stile* of their *Orders* being call'd *Epistles*, I suppose, they have heard of the Pope's *Decretal Epistles*. And he Commands most Absolutely, when he writes himself, *Servant of the Servants of God*. Soft Words, and Hard Meaning! That *Severe* and *Terrible Excommunication* against *John Story*, &c. above-told, was by way of *Epistle*, which is taken notice of in the above-Quoted *Replication*, in the very Title of it, viz. *A Testimony against the 66 Judges called Quakers, who writ an Epistle* (as they call it) *against John Story, John Wilkin-son, and those join'd with them, &c.* I have shewn

shewn before, that not only their *Writings*, when they are call'd *Epistles*, but all, even the very *Queries of Theirs* are to be esteem'd *Equal* to the *Scriptures*, so that (as they say) You might as well condemn the *Scriptures* to the *Fire* as their *Queries*. That *Their Writings* are not to be look'd upon as the *Edicts* of Men, but of God Himself, &c.

But when they are Pinch'd, then they are only *Recommendations*, and *Advices*—— But such as must be *Obe'y'd*, under the pain of being *Rebels* to God, and *Disown'd* by them, Which, to much the greatest number of them, considering their Dependance upon one another in Trade, is their utter undoing.

Now such *Advices* look very like *Commands*. And this last Excuse of the *Quakers* is no better than the former.

But in all this Answer to *Bugg*, they have quite forgot the most material Objection against them, which is some Quotations of theirs as to *Tytbes*, which are cited by *Bugg*, particularly that mention'd p. 3. of *Edw. Burroughs*, in the 780 page of his Works. *Tytbes* (says he) *are receiv'd and paid in these days* —— *are of Anti-Christ*. This totally overthrows the *Quakers* Excuse in their Answer to *Bugg*, viz. That they only spoke against *Tytbes* being paid to *Popish Priests*, and by *Popish Laws*. For here *Edw. Burroughs* condemns those *Tytbes* as *Anti-Christian* which are *Receiv'd and Paid* in these Days; which are to *Protestant Priests*, and by *Protestant Laws*. And to this the *Quakers Answer* has not return'd one word, or taken

taken the least notice of it. No, not to that other Quotation out of the *Ancient Testimony*, Sec. p. 2. So it is no new thing that the People of the Lord call'd Quakers, have suffer'd so deeply for, but the *Ancient Testimony* to the Coming, Death, and Resurrection of Christ, which they that Plead for Tythes, in this Gospel-Day, do, in effect, Deny, &c.

Nor to that Quoted out of *Thomas Ellwood's Antidote*, &c. which I have mention'd before, but *Bugg* here more at large. Thus, p. 78. of the *Antidote*; Truth allows no Payment of Tythes at all under the New Covenant, but Condemns it-----They who Pay Tythes do therein uphold a Legal Ceremony, Abrogated by Christ; and thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ, &c.

To the Argument it is Answer'd before, That Tythes are no Legal Ceremony; nor any Ceremony at all. They are a just Tribute, and Acknowledgment to God out of that Increase, with which He has bless'd our Labours. This is far above a Ceremony, which, in its own Nature, is a thing Indifferent, neither Good; nor Bad; which the Duty of Honouring the Lord with our Substance is not, but a Necessary, and even a Natural Duty: And as to the particular Quantum of a Tenth part of our Substance, that was determin'd long before the Law; and was the universally receiv'd Notion of the World, in all Ages; and therefore, of Divine Institution; and so, far from a Legal Ceremony.

And

And as they were no *Ceremony*, so neither were they any *Type* of *Christ*, and to cease at His Coming, like *Sacrifices*, whose first Institution was to Prefigure the *Death* of *Christ*, and the shedding of His *Blood*. And therefore *Christ* is call'd by the Name of His *Types*; *Christ* our *Passover* is *Sacrificed* for us, 1 Cor. v. 7. He is call'd our *Passover*, and *Sacrifice*; but he is never call'd our *Tythe*. For that has no Relation to any Typical Representation of *Christ*; they Prefigure not his *Passion*, or *Death*: They are totally of another Nature, a *Tribute* due from us to our *Creator* and *Preserver*. And therefore never to cease. They are never *Fulfill'd*, but in being daily *Paid*, *Sacrifices*, and all other *Types* of *Christ* are *Fulfill'd*: For He only is *now* our *Sacrifice*. But He is not our *Tythe*. The nonsense of such a Pretence appears from the very proposing of it.

But in the next place, as *Tythes* are no *Legal Ceremony*, nor *Type*, so neither are they *Abrogated* by *Christ*, as T. Ellwood affirms, but cannot Prove. We desire any one *Text* to shew it. He quotes 1 *John* iv. 3. which has no more Relation to it, than *Neb.* x. to the 28th Verse. And is a plain Demonstration that they have no such Proof; else they wou'd have brought it.

And it is as plain, that they have no Answer to give to those Quotations which *Fr. Bugg* produces out of their Books, otherwise it is impossible but they must have said something to them; they being so exceedingly

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Scandalous and Provoking to our Government, both in Church and State; as their making our Magistrates to be Pharaohs, Nebuchadnezzars, &c. and the Clergy, very Conjurers, Thieves, Anti-Christ's, Witches, Devils, Bawls, Priests, Hell-Hounds, &c. and crying woe and misery to the Upholders (whether Kings or Parliaments) of that Treacherous Crew, and Decentful Generation.

But William Penn, (continues Rugg in his Impeachment, p. 1.) in his late Book Stil'd, The Guide Mistaken, &c. goes a little farther, viz. Whilst the Idle Bormondizing Priests of England, run away with above 150000 l. a Year, under pretence of God's Ministers—Adds that no sort of People have been so Univerſally through Ages, the very Bane of Soul and Body of the Universe, as that Abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is reserved, to Act their Eternal Tragedy upon, &c.

This was for the Church of England. And as for the Dissenters (for he deals his Blows round) he says, in his Quakerism, a New Nick-Name, &c. p. 165. That they are, An Ill-bred Pedantick Crew, the Bane of Religion, and Pest of the World, the old Incendiaries to Mischief, and the best to be spared of Mankind, against whom the boyling Vengeance of an Irritated God is ready to be poured out. And in his Serious Apology, p. 156. Answering the Objection of the Quakers Blaspheming the Ministry, he says, that if the Quakers Expressions had been Ten thousand times more significant, earnest, and sharp against that cursed bitter Stock of Hirelings,

ings, they had been but enough ; and I wou'd then say not enough ; but that the Reverence I bear to the Holy Spirit, wou'd oblige me to acquiesce in whatever He shou'd utter through any Prophet or Servant of the Lord. [ By these he means the Quaker Prophets, who Pronounced these Curses against the Clergy : But he goes on ] And we have nothing for them ( the Clergy ) but Woes and Plagues, who have made Drunk the Nations, and laid them to Sleep on Downy Beds of soft Simpleasing Principles, whilst they have Cut their Purse, and Pick'd their Pockets ; Topbet's prepar'd for them to Act their Eternal Tragedy upon, whose Scenes will be Renewed, Direful Anguishing Woes of an Eternal Irreconcilable Justice.

What Flaming Ovens are the Hearts of these Men ! Belching forth nothing but Hell and Damnation !

Bugg tells, in the same place, how Industrious these Books are spread amongst the Quakers ; insomuch that a poor Widow-Quaker, to whom he Administred<sup>d</sup>, whose Substance did not amount to Ten Pounds, yet she was so well stor'd with these Quaker Printed Books and Pamphlets, that she had more than Two Hundred of them. Enough (says he) to Infect a Nation, their chief tendency being against Magistracy and Ministry, and all Instituted Religion.

And to all this heavy Impeachment, there is not one word of Answer, in that which is call'd, The Quakers Answer to Bugg.

Nil



*Nihil Dict*, is *Confessing* of *Judgments*. And by this, we must believe all these *Impeachments* of *Bugg's* to be *True*. And that there is nothing to be said in *Defence* of them: But that the *Quakers* own them still, and are just such Men as he has *Represented* them.

But to *Conclude*, If they thought that they could prove *Tythes* to be *Abrogated* by *Christ*; their being against the *Law* of the *Land*, ought to be no *Objection*. But their poor *Thinning* and *Seeking Excuses*, shews, that they dare not stand to the *Truth*, or that they think not their own *Pretextes* to be *Truth*, though they wou'd pass them, as such, upon others.

If they cou'd prove *Tythes* to be *Abrogated* by *Christ*, then indeed *Bugg's Impeachment* wou'd appear to be *Malleious*, only to stir up *Persecution* against the *Truth* of *Christ*, because it was not own'd by the *Law* of the *Land*. But if it cannot be made appear, that *Tythes* are contrary to the *Law* of *Christ*; then they are justly *Impeachable*, who shall oppose the *Laws* of the *Land* in that particular. And this shews how dangerous a thing it is to admit *Enthusiasm* in any Government, when their *Imaginations* and *Crotchets* shall be thought *Equal* to the *Scripture*, and to have Force to dissolve the *Laws* of the *Land*. It is no *Objection* against *Quakerism*, that it has not been *Voted* in *St. Stephen's Chappel* (as bad things have) and I shou'd like it not the better, but the worse, if it were made the *Parliamentary Religion* of

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the Nation : which it may come to in its turn.

All *Persecution* for the *Faith*, is suffering in opposition to *Laws*. And the *Psalmist* tells of those who establish *Wickedness* by a *Law*. Therefore this was the easiest Objection in the World to get over.

But now, for the *Quakers* (to curry a little favour) to *Sham* and *Trim*, as in this their Answer to *Bugg*, and that in a matter of *Conscience*, gives us an *Idea* of those Men, far short of *Infallibility*; even as the poorest *Time-servers*, and, in their unmannerly way, of *Flatterers* and *Sycophants*.

And I have shewn, that they were always so. Courting all the *Prosperous Rebellions* from 1650, to 1660.

And that their *Enthusiastical Madnefs*, and high *Blasphemous Pretences*, even to the *Spirit of Prophecy*, does still continue among them, I come next to shew.

SECT.

## S E C T. XX.

*The Pretensions of the Present-Quakers,  
to the Spirit of Prophecy, Infallibili-  
ty, &c. wherein it is Prov'd, by George  
Fox's Words, That they are Conjurers.*

IF what I have shewn of the *Quakers* were  
only the *Delusions* of those of them long  
ago, when they first set up; and that the  
*Present-Quakers*, tho' they cou'd not be brought  
to *Disown* them, or *Condemn* their *Wicked* and  
*Blasphemous* Pretences to *Infallibility*, the *Spirit*  
of *Discerning*, *Prophecy*, &c. yet were private-  
ly convinc'd of them, and wou'd not them-  
selves Plead for, or Practise any more the  
like, we might the better bear with them,  
as hoping that, in time, these *Destructive Er-  
rors* might wear out from among them; and  
in the mean while, cease to Infect others: But  
if they still persist not only to *Justifie*, but  
*Practise* those same *Blasphemies* which were  
with them from their *Beginning*, we are  
oblig'd to look more narrowly after them,  
and Pursue them, for their own Good, till  
we, by the Help of God, shall *Reclaim* them,  
or, at least, To *Detest* them, as to Prevent o-  
thers from falling into their *Snares*.

Now I did really think, that the *Present Quakers* were *asham'd* of these *Gross Delusions*, so palpably Detected, past all Contradiction: Tho' they wou'd not own it, nor Publickly Censure these *False Prophets* of theirs, because of overthrowing their *Foundation*, the pretended *Sanctity* of these their *Leaders*. And this was the reason, that I thought it highly useful to lay open their *Horrid Deceit*, for this purpose chiefly, That I might, by this bring our *Present Quakers* under that *Happy Necessity*, as I thought, of Disowning the *Mad Enthusiasm* of these their Addressed Guides; and thereby persuade them to return to the *Sobriety* of Religion; in *Oidium* to which, as a *Carnal and Spiritless Dispensation*, they had been Betray'd by these *Pharisaical Pretenders*, to quit the Communion of a *Regularly Constituted*, and *Apostolical Church*. But (*Alas!*) the Issue has quite deceived my Expectations; for our *Present Obstinate Quakers* not only refuse to be brought to disown their own *False Prophets* (though they cannot deny the Instances wherein they are prov'd to be such) but do still *Fearlessly* go on, and pretend themselves to the same *Extraordinary Commission*, of *Immediate Divine Revelation*; and, thereby a Right to affix *God's Seal*. Thus saith the Lord, to whatever their *Rage*, their *Malice*, or their *Folly* shall suggest.

If they think these too hard words, they shall have harder yet: For this Matter cannot be compounded. No! This is nothing short of *Blasphemy*; Rank, wild *Blasphemy*! And

the Honour of God must take place of any Respect to Men (and I have a great deal for some, who are too much herein concern'd) therefore I must, I cannot help it, yea, *Wo to me if I do it not*, I must freely and openly Rebuke this *Proud Blasphemous Spirit*, which *Seduces the Servants of God*; and speaks to them *in the Name of the Lord*, whereby they are brought to Worship. *It*-----What is *That*? What is *It*, which pretends to be God, and is not? Even *That* which Inspires Men to think what *It* Dictates, to be the *Immediate Revelation of God Himself*; and Emboldens them to affix to it, *Thus saith the Lord*. This is the *Prince of the Spirits of Delusion*; and this *Prince* they worship (tho' Ignorantly) for God, who mistake his *Inspirations* for *God's*.

Now, I am to tell the Reader, That the same Day Month after *George Keith* was Excommunicated, as before-told, *George Whitehead* (one of the *Quaker* *Metropolitans*) thought not that *Condemnation* sufficient; but pursu'd him with his *Prophetical Curse*, in the following words.

*Thus saith the Lord* :

"Because thou hast poured out great Contempt  
and Reproach upon My Servants and People,  
I will assuredly pour out and bring great Con-  
tempt and Confusion upon Thee.

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This

This is Signed, *George Whitehead*; and Dated the 17th of the 4th Month (that is, *June*) 1695. and was sent to *G. Keith*. But Copies of it were likewise given out amongst the *Friends*, that they might admire these *Prophetical Gifts*; and if any thing unfortunate should, in all *G. Keith's* Life-time, befall him, that it might certainly be esteem'd as the Consequence of this *Curse*; and *G. Whitehead* be thought as much a *Prophet*, and to have spoken from the Mouth of the Lord; as certainly as ever *Jeremiab* foretold the Destruction of *Jerusalem*, and the Seventy Years Captivity.

But I proceed to a Man of much greater Consideration.

It is told before, p. 68. how Mr. *Penn*, pronounced a Sentence of *Apostacy* against *George Keith*, In the Name of the Lord. It is true, this was not taking upon him the Gift of *Prophecy*, like *G. Whitehead*; but it was as high a Pretence, to the *Infallibility* of *Discerning*, by delivering his own Judgment as the *Positive* and *Infallible* Oracles of God. And if *G. Keith* does tell us truth (if not, he is in a Man's Hands, that wou'd have surely corrected him) in the second of his Books above-mentioned, *The true Copy*, &c. p. 14. Mr. *Penn* did own before the *Yearly Meeting*. That the Glorious Power of God, which he felt; did so Transport him, that he was carry'd beyond himself, and knew not whether he was sitting, standing, or kneeling, when he Pronounc'd that Sentence. This was like *St. Paul's* whether in the Body or out of the Body,

Body, he cou'd not tell-----Good God ! How Great is the force of this Mad Spirit of *Enthusiasm* ! That a Man of Mr. Penn's Known Sense and Abilities shou'd not be able to distinguish betwixt the violent *Transports* of *Passion*, and the *Immediate Inspiration* of the *Holy Ghost* ! O that our *Religion*, and the whole *Scriptures* shou'd be thus expos'd to loose and *Atheistical Wits*, when they shall compare the *Inspirations* of the *Holy Prophets* and *Apostles* with these of *W. Penn*, *G. Whitehead*, &c. and turn both alike into *Ridicule* !

O that the time were come, when these *Quakers* shou'd at last bethink themselves of this horrid *Scandal* they have given to *Christianity* ! at least, that Mr. Penn, who has a Stock of *Breeding*, and *Excellent Natural Parts* (too good to be thus Employ'd) may Rescue himself from that Herd of *Zealots*, sottishly possess'd even to *Blasphemy* !

And he is thus far towards it (which, to a Man of his Reason, I reckon a great way) that he must either make out his own *Inspirations* to be from *God*, in as *High a Degree* as those which were given to the *Prophets* and *Apostles*, or otherwise that he has no Authority to Inscribe the *Name of God* upon them, as *They* did.

Nay, he must not only Defend his own Works, but he must likewise Justifie all the *False Lying Prophecies* before told ; or otherwise he must *Un-berd*, and be no longer of *Them*, who dare Father the *Lyes* and *Deliriums*

riums of their own Brain upon the Holy Spirit of God.

He must Answer one once of their own Party, *John Penniman*, who has Printed the Paper he gave in to their late Yearly Meeting, Entituled, *A few words of Moment to be Imparted to this Yearly Meeting (at London, 1695.) of the People call'd Quakers.* And indeed they are Words of Moment, and to be duly consider'd by the Quakers. They are ground-  
 ed upon two Quotations out of *George Fox*, as follows.

*All you that speak, and not from the Mouth of the Lord, are False Prophets. G. Fox's Answer to the Westmorland Pet. P. 5. 1653.*

*They are Conjurers and Diviners, and their Preaching is from Conjuratation that is not spoken from the Mouth of the Lord; George Fox's Saul's Errand, &c. p. 7. 1654.*

Now, the Advantage which these Quotations do afford, is, to shew from the words of this Great Prophet, that unless all that he has said of his own, and all the Quakers Infallibility; of their Sinless Perfection, Equal with God, not only in Quality, but in Equality; of their Immediate Revelation in the same Degree as the Prophets and Apostles; of their Souls being of one Substance and Person with God; if all this, and a great deal more, which is shewn in the foregoing Sections be not from the Mouth of the Lord, then, by *G. Fox's* own Confession, he was a False Prophet and a Diviner. But all that knew him, or have taken  
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the pains but to read three Lines of his Works, will free him from being a Conjur-  
er.

If all the *Black-Mouth'd* and *Hellish Ve-  
nom*, and the *Beastly Nastiness* before-mentio-  
ned was not spoken *from the Mouth of the Lord*,  
then were all these *Quakers Conjurers*, by  
G. Fox's Rule.

If all the *Lying Prophecies* mention'd *Seet. VI.*  
of *Solomon Eccles*, the *Glover's Prophets*, &c.  
were not *from the Mouth of the Lord*, then were  
these *Conjurers* instead of *Prophets*.

If all the *False and Foolish Miracles* which  
G. Fox tells of himself, in his *Journal*, Prin-  
ted 1694. which exceed the Foppery of a  
*Popish Legend*, if all these were not *from God*,  
then was he, and those who recommended that  
*Journal*, all *Conjurers*.

If G. Whitehead cannot, by some better  
*Miracles* than these, vouch that the *Curse* and  
*Prophecy* abovetold, which he sent to G. Keith,  
came *from the Mouth of the Lord*, then is G.  
Whitehead to be esteem'd no better than a *Con-  
jurer*. Et sic de Cæteris-----

In short, if the *Quakers* cannot prove all  
their *Books* and *Preachings* (many of which,  
none of sense, among themselves can deny  
to be thick larded with gross *Ignorance*, and  
much *Nonsense*) if all and every scrap and  
tittle of these be not *from the Mouth of the  
Lord*, then, by Sentence of G. Fox himself, all  
is *Conjuration*.

SECT.

## S E C T. XXI.

*Of the Visible Possessions of many Quakers  
by the Devil.*

**H**AVING prov'd *Quakerism* to be *Conjuration*, or *G. Fox* to be a *Liar* (let them take their choice) I now proceed to a better Proof than from *Fox*, to shew, That many of them were, especially at their Beginning, in an high measure *Possess'd* by the *Devil*, that we might know from whence they had their *Inspirations*.

And a visible effect of this was that extraordinary *shaking* and *quaking*, like Fits of *Convulsion*, which these *Quakers*, at the first, either *acted*, or like the *Heathen Priests* of old, were *possess'd* with, whence they had their Name of *Quakers*.

*George Fox*, in his *Journal*, p. 156. to 161. strongly vindicates this their *Quaking*, as a Mark of *Divine Inspiration*.

Which if it be not, then it can be nothing else but *Witchcraft* and *Conjuration*, as *G. Fox* complains that the *Prophane* did call it. If you see one (says he *Ibid.* p. 158.) as *Habakkuk*, whose *Lips quivered*, whose *Belly shook*, &c. ye say he is *Witch'd*; and p. 159. Some of them that *Scoff* at this Power, call it the Power of the *Devil*.

Yes,

Yes, and not only they that *Scoff'd* at it, but those that *Ador'd* it, and were *Possess'd* by it; and some of these have given us Relations of it in Print; which are indeed wonderful, and do equal, if not exceed all the Accounts in any Age, even of *Heathenism*, concerning the strange Possessions of the Devil; or what has, of later Years, been told of *Witches*; as their Bodies being seen to lie as *Dead*, while they have told of their passing through the *Air*, and acting their *Phantastick Freaks*, &c.

Which is attributed by some to the strong impression made by the Devil upon their *Imaginations*, whereby they really thought that they did such things as were transacted only in their *Brain*, fully possess'd and turn'd with the force of an *Enthusiastick Madness*.

But whatever the Power of the Devil may be, in such cases; or the Methods by which he works upon those miserable Mortals, who are given up to his *Inspirations* (which I will not take upon me to determine) there never were more *visible* and *dreadful* effects of it, no not in any of the possess'd Men mention'd in the *Gospel*, than has been among the *Quakers*; even as declar'd and witnessed by themselves, and that not only as to the *strange* and *preternatural Distortions*, *Quaking* and *Shaking* of their Bodies, past the power of any to *counterfeit*, or to *act* it by their *Natural Strength*: But what is much more *horrible*, and exceeding all other *Witchcrafts*, and *Possessions* of the Devil, that were ever heard of before; These *Possess'd Quakers* do impiously *Blaspeme*, and call themselves

selves *Christ*; and some of them have imitated his *Passion, Death and Resurrection* Madly in themselves.

*John Gilpin* of *Kendal* in *Westmorland*, has given us a strange and wonderful account of his own *Possession* by the *Devil*, while he was a *Quaker*, in a Book, which he Entituled, *The Quakers Shaken, &c.* Printed 1653. and attested by the then *Mayor* of *Kendal*, the *Minister* of *Kendal*, and several other Persons, whose Names are thereunto annexed. The Story is prodigious, and such astonishing *Quaking* and *Distortion* of his *Limbs*, as cou'd not be counterfeited; which the *Devil* told him was the effects of his *Inspiration* by the Spirit of God. He tells, that he was converted to *Quakerism*, by the Powerful Preaching of *Christopher Atkinson*, a then renowned *Quaker-Apostle*, who stumbled upon *Thom. Symons's* Maid in *Norwich-Goal*, as before is told, *Sect. VI. N. 5. p. 42.*

I find another Edition of *John Gilpin's* Book, Anno 1655. which is mentioned by *Christopher Wade*, in a Book of his call'd *Quakery slain, &c.* Printed 1657. where, p. 7. he Quotes out of *Gilpin's* Book, another Monstrous *Possession* of one *James Milner*, who said that he was *Christ*, and that he must suffer as *Christ* did; and in a Jugling manner, with a Knife and a Bason, pretended that his Blood was shed, and that he gave up the Ghost, as *Christ* did. He Prophesy'd *Twelve* strange *Prophesies*, and liv'd to see them all prove *False*.

George

George Fox answers Gilpin, in a pleasant sort of manner. He owns that

the Lord did open True Prophecies, and mighty things to him, (James Milner) But

Great Myst. Prin-  
ted 1659. p. 298.

then as an Excuse for his False Prophecies, and his Blasphemies, in calling himself Christ, &c. he makes this Comical Apology. In some things his Mind runned out, and that he condemns, and yet these wicked Men will go tell the Nation of it.

This was a very sad case, that he could not call himself Christ, and give forth False Prophecies, but these wicked Men must tell the Nation of it ——— It was nothing but his Mind

Runned out ——— He only Blasphem'd, and sought to delude the Nation, and yet they must not be told of it! For, notwithstanding of all this, he is a good enough Prophet for Fox; Fox thinks that the Lord did open true Prophecies, and mighty things to him! True and False Prophet in one! Or else there never was one among the Quakers.

I will trouble the Reader but with one Instance more. John Toldervy has Printed a very punctual Narrative of his own Conversion to Quakerism; and of the most astonishing Possession of the Devil, in which he was held; after his said Conversion, even to the Apparitions of Evil Spirits, Dancing and Singing about him, and directing him what he shou'd do, and encouraging him in the Principles of Quakerism; chiefly to adhere strongly to his own Light within, which he was to make a Superiour Guide to Scripture, as being the same

Spirit

*Spirit* which gave forth the *Scriptures*; and consequently that he himself was as *Infallible* as any of the *Prophets* or *Apostles*, having the same *Spirit* which they had.

And thus being brought to believe every strong *Imagination* which came into his Head, to be the immediate Dictate of the *Holy Ghost*; And these *Unclean Spirits* having the power to make Impressions his *Imagination*, he became intirely subject to their Will, and was carried into strange *Excesses*, even to at-

See John Toldervy's  
Book, call'd, *The Foot  
out of the Snare*, pub-  
lished 1856. p. 30.

tempt *Miracles*, That as  
Fire proceeded from the Lord,  
upon the Altar, in the sight of  
Moses, Aaron, and the Chil-  
dren of Israel; so from the  
Lord in me, [says he, so  
he call'd his *Light within*, thinking it to be ve-  
ry God and Christ; the true and real Christ, of  
whom that Man Christ Jesus was but a Type or  
Figure; which is the *Quaker Doctrine*, as before  
is shewn] "Shou'd there proceed that *Virtue*,  
"which shou'd infuse a heat into these Coals and  
"Sticks (which he had gather'd together for  
"that purpose) by which a Fire shou'd be kindled;  
"now being confident (he goes on) I shou'd effect  
"the Work; yea, had I been Master of the whole  
"World, I shou'd have ventur'd all, with a value  
"of no worth, upon the performance of this Deed;  
"having laid all things in their order, as directed by  
"that Spirit which mov'd me to the Work, I was  
"moved to blow with *Mouth*, p. 31. And then I  
"did (says he) Expecting still that from my Life,  
"The Lord, there shou'd Heat proceed with my  
"Breath, to the lighting of the Fire. But

" But, in the End, not being able to effect the thing, I was extremely troubled; that I, The Christ of God, shou'd fail in the performance of the first Miracle, since so many Miracles were wrought by him that was a Figure of me. It is dreadful to repeat such Horrid Blasphemy! After this, he was tempted to mimick over in himself our Saviour's Agony, Crucifixion, his Death, Burial, and Resurrection, p. 37. thrusting a Needle through his Thumbs; for the piercing of Christ's Body; falling down, and covering himself with Shavings of white Paper, for a Winding-Sheet, &c. There are multitudes of prodigious Instances in the said Narrative of the incredible power of *Enthusiastick Delusion*, to which I refer the Reader. He pretended to be directed by *Flies*, in most of his *Extraneous*. This minded me of the *Etymology* of *Beelzebub*, which signifies, *The God of Flies*.

But to go on: *James Naylor* wrote an Answer to *Tolderoy*, call'd, *Foot yet in the Snare*, &c. Printed in the same Year 1656. To which *Tolderoy* reply'd the same Year, and call'd his Replication, *The Snare broken*, &c. And in the same Year again, in two Sheets, call'd, *The Naked Truth*, &c. he made a sort of a half *Vindication*, and half *Recantation*, not of the *Matters of Fact* of his foresaid *Delusions*; (for these were undeniable) but to free the *Quakers* from the *Imputation* and *Scandal* of them; and to clear himself to have been, and still to continue a true *Quaker*, which makes the Cause much worse on their side.

James

James Naylor, in his answer to Tolderoy, makes him to be both a *True Prophet* and a *False* (like Fox's *Apology* before told for *Milner*) and where Tolderoy tells of his being moved to

say *Thee and Thou*, not to pull off his *Hat*, "To pull off the *Points* at his *Knees*, and his *Buttons* that were

"unnecessary, and not to direct his *Mind* in *Drinking* to any, and the like *Essential* points, these things Naylor says were dictated to Tolderoy by the *Spirit of God*: But as to his being led with *Flies*, to *Crucifie* himself, and to burn his *Legs*, and prick *Needles* in his *Thumbs*, and the like; these, Naylor says, were the *Devils Work*. And yet they were the same *Spirits* which bid Tolderoy do both the one and the other, and so both *Good* and *Evil* *Spirits*, by Naylor's Account.

But after Naylor had thus endeavour'd to Vindicate the *Quaker Spirit*, and to shew that Tolderoy had it not like him (Naylor) in perfection, even that same Year, viz. 24. Octob. 1656. all the *Good* or *Evil* *Spirits* entered into Naylor himself, and he set up to be *Christ*, and was *Hosanna'd* into *Bristol*, *Quakers* leading his *Horse*, throwing *Branches*, and their *Clothes* in the way, and singing *Hosannah* to him, and *Holy, Holy, Holy, Lord God of Israel*. These *Quakers* said, upon their *Examinations*, That he, James Naylor, was the *Christ*, that his Name was changed from *James* to *Jesus*, that

See *Ra. Farmer's Narrative* of this Triumph of *J. Naylor*. Entituled, *Satan Enthroned*, &c. Printed 1657. p. 18. &c.

he



he was the *only Begotten Son of God, the only Saviour, and that they knew no other Saviour but him.*

And *James Naylor*, upon his Examination, wou'd not disown any thing of this : But justify'd, and own'd it, in Terms Equivalent, p.

14.

But this was Threatning to the *Great For*, who pretended to be the *Christ* himself.

*Naylor* was but *For's Disciple*. And now was setting up to be above him, to be his *Lord and Master*. And being thrown into *Gaol* for that his Blasphemous *Cavelcade*, *G. Fox* and his *Myrmidons* watch'd their time, run down *Naylor*, who was, at last, brought upon his-Knees before *G. For* ! Confessing his Error, &c.

Thus he who, but a day or two before, thought to justify the *Quakers*, from the *False Spirit of John Toldervy*, and his *Quakers*, was Condemn'd himself for a *False Spirit* by other *Quakers*.

That nothing might be wanting for the full Conviction of that *Cursed Spirit* which Possess'd them both ; and *G. Fox* as much as either of them, and his followers, in their several *Measures*.

Many more Instances might be added to *Gilpin*, *Milner*, *Toldervy*, and *Naylor*, of *Quakers*, in an high Degree, Possess'd with the *Devil* ; there have not been, among so many of all Mankind, such a number as of these *Quakers* that have run quite *Mad* ; of whom *Catalogues* might be produc'd. For their *Principle*

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is little short of *Madness*. Reading the Story of *Toldervy* one night to as sober a *Quaker*, as, I believe, is of the number, he own'd, that he had many times sat alone, expecting of *Revelations*. So very Susceptible do the *Quaker Principles* make Men of the wild Impressions of *Enthusiasm*! None of them have yet been able, to give us any Mark whereby to distinguish betwixt their Explanation of the *Light within*, and the mere strength of *Imagination*; which, in its Excess, is *Madness*. And they having Encourag'd this, beyond all other sorts of *Enthusiasts*, consequently, more of them have been carry'd to the height of it.

And thereby, their *Reason* (the Seat of Religion) being thoroughly disturb'd, they have been laid open and *Fenceless* to the down-right Possessions of *Satan*; not only in the Opinion of those that *Scoff* at it, as *G. Fox* says in his *Journal* above Quoted; but forc'd to be confess'd by themselves, by the best of them.

That part of *Fox's Journal* wherein he thus complains of their *Monstrous Quaking*, &c. to be constru'd as *Witch-Craft*, and the *Power of the Devil*, is said to be wrote in the Year 1655. in the very height of their *Inspiration*. Which began in the Year 1650. and went on *Trembling and Quaking*, in most *Prodigious* manner, till the *Restoration*, Anno 1660. since which time (the Nation having recover'd some sense of Sobriety) their strange and *Enthusiastick* fits of *Quaking* have been, for the most part, left off by them; or their *Numen* which Inspir'd them, has forsaken them; and there  
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is now seldom any such thing to be seen among them. But **They** too pretend to be Sober! What! Are they ashamed of their former Quaking? Or have they not now so great a Degree of *Inspiration* as they had before?

Patrick Livingston, one of their Preachers, makes a very pleasant Excuse for this, in his Plain and downright Dealing with them that were with us, and are gone out from us, p. 10. "When Physick is given to the Body (says he) is it not to work terribly, that it may Purge the Body? And when all is Purged out, the Physick leaves working, and the Body

See the 3d Part of the Quakers Quibbles, Sect. I. p. 4. 1675.

is still. Were not all the Breakings and Peltings, and Terrible Shakings and Quakings of Friends Bodies, to Purge out Sin, and to bring to Stillness, Coolness, and Calmness of Mind? — Now when Terrible Shakings, Breakings, &c. were, they were but for a little time, and so were quickly gone again, and the Voice of the Lord was not distinctly discern'd there, but these were that Sin might be Purged out, and then the Cause of Terrible Motions was taken away; and the Stillness being come, that's a durable thing, a solid Condition; and Here the Mind is brought into a Capacity to discern the Voice of the Lord; whereas in the time of the violent Motions, the Mind was so Hurry'd, and Toss'd with the Rage of the Enemy, so that there was not a clear discerning what might be done, or left undone in many things.

And this he gives as an Answer to those *Modern Quakers*, who were offended that this *Spirit of Quaking*, had *Ceased* among them, and objected that *because the mighty Potions of the Bodies of Friends are Ceased, and Friends are still, cool and quiet, therefore that the same Power is not in Meetings——and they cry, Where is the Power that was at first?*

Now here is a Comparison made betwixt the State of the *Quakers* from 1650, to 1660; and from thence to this time.

The first State, was their time of *Physick*, they were those *Ten long Years* in Purging out their *Sin*. And their *Terrible Potions* of the *Spirit* wrought *violent Convulsions* in their *Bodies*, of *Tremblings* and *Quakings*, to the Admiration of all Beholders.

But there was worse than that. For, as *Livingston* here Informs us, during these *Extatick* years, they were not in a *Solid Condition*, and “*The Voice of the Lord was not distinctly discerned among them, the Mind was so Hurry’d and Toss’d, so that there was not a Clear Discerning what might be done, or left undone in many things.* This is a very sad Reckoning! For what now will become of the *First Quaker Infallibility* set up in these same *Ten Quaking Purging years*, “*To Discern between Truth and Error, between every False and Right way, and which Perfectly Discover’d to them the true State of All things?* And that not only to *G. Fox*, or some of the *Chief* of them, but to *every one of them in Particular*, as before p. 33.

It

It seems that these *Hurryings* and *Tossing*, for the first *Ten Years*, did not come from the *Holy Spirit of God*, because *Levingston* says, that they *Hindred* the *Discerning* the *Voice of the Lord*. Whereas the *Extasies* of the *Holy Prophets* did most perfectly discover to them the *Voice of the Lord*, and *what was to be done*, or *left undone*.

But *Levingston* says plainly, that they (the *Quakers*) were *Hurry'd* and *Toss'd* thus by the *Rage of the Enemy*: That is, of the *Devil*. And that it was this which hindred them from the *Clear Discerning* of *what might be done*, or *left undone in many things*. For surely, no *Inspiration* from *God* cou'd *Hinder* this. And I hope no *Quaker* now will say, that the *Extraordinary Commotions* of the *Holy Prophets* of *Old*, were caus'd by the *Rage of the Enemy*; when the *Scriptures* tell us plainly, that they were caus'd by the *Extraordinary Impulse* of the *Spirit of God*: Those caus'd by the *Rage of the Enemy*, the *Quakers* have *Vindicated* to themselves. And as a farther *Demonstration* of it, it is apparent, that since their *Extraordinary Quaking Fits* have ceased, they have (many of them) return'd to a more *Sober Mind*. And the *Wise*st of them now seek to *Cover* and *Palliate*, all that they can, the *Madness* and *Extravagance* of their first *Quaking State*.

But they will not yet *Condemn* it. Nay, sometimes (for they are all made up of *Contradictions*) they will support it, and plead for it. And that not only as an *Extraordina-*

ry *Inspiration* for some time; but as an *Holy Duty*. And if it be such, it must bind for ever.

*Sam. Fisher*, in his *Rusticus ad Academicos*. Exercit. 2. p. 18. says, *As for that Holy Duty it self of Quaking, which as Blind a Guide, and Brute a Beast as Thou* (thus he treats *Dr. Owen*, in the *Quaker Courtly Dialect*) *art in speaking evil of, &c.*

Now if it be an *Holy Duty*, then are the *Present Quakers* fallen from their *Duty*, and from their *Holiness*.

If it is an Effect of the Extraordinary *Inspiration* of God: Then have not the *Present Quakers* such a *Degree* of the *Spirit* as the *First Quakers* had, which I suppose they will not be willing to own. For then there will be *Degrees* in their *Infalibility*: And if it be once coming *Down Stairs*---

But if (as in truth it is) that their *Quaking* and *Shaking* proceeded from a strong Possession of the *Spirit* of *Enthusiasm*, it will follow, that all was a *Delusion* then; and must be so still, while our *Modern Quakers* take upon them to justify those who went before them, and their *Doctrines*. And, by *G. Fox's* Sentence above-told, all *Was* and *Is* Conjurat[i]on, and their *Quaking* was the Possession of the *Devil*, and the *Quakers* now are *Inspir'd* by *Him*, and are *False Prophets*, *Diviners*, and *Conjurers*. And this, as *G. Fox* teaches, must certainly be so, if they have spoken any thing, not only *Against* the Word of God; but if *All* that they have said was not spoken from the

the Mouth of the Lord; Even to make it *Heathenism* and *Idolatry* to have the Image or likeness of any Creature in Heaven or in Earth painted upon a Sign, but only a *Bed-staff*, *Fire-Shovel*, *Saw*, *Fork*, or the like of Man's making: And where he Preaches against *Skimming-Dish-Hats*, *Unnecessary Buttons* on Coats or Cloaks; *Slit-Peaks* behind on the Skirts of Womens *Wastcoats*, *Short Black Aprons*, *needleless flying Scarfs*, *Vizard-Masks*, *Bare-Necks*, &c. All which he Dictates as from *Immediate Inspiration*.

See a Treatise of G. Fox's, which was surnam'd *Icoclaster*. And an Order of his Printed at the end of *Tyranny and Hypocrisie*, 1673.

And, as before shewn from Mr. Penn, no *Liberty of Conscience* must be allow'd in any of these things; and following the *Light within* is but a *Loose Plea*, if offer'd against any of these *Material Points*! Tho' against the *Church*, or any of her *Constitutions*, it is a *Plea Undeniable* and *Infallible*; and to reject it, is to reject *God Himself*, and to resist the *Light*, which is *Christ*! And therefore above all *Human Ordinances*, *Laws*, or *Constitutions* whatsoever! But if *G. Fox* Command to Thee and Thou, not to pull off *Hat*, or have *Slit-Peaks* behind in *Womens Wastcoats*, &c. this is the *Immediate Command of God*, and a *Divine*, not an *Human Constitution*! And to have the *Image* of any *Creature* upon a *Sign*, is no less than *Heathenism* and *Idolatry*, if He give the Word! But He has given the Word, as above Quoted; And yet the present *Qua-*

kers do not follow it, but have *Birds, Beasts, &c.* upon their *Signs*. What then? either they are all *Heathens* and *Idolaters*; or else *George Fox* was a most *Prophane* and *Deluded Wretch*, to say so. And yet they pretend to be his Followers! And, by *George Fox's* own Sentence, he himself was a *Conjurer*, that is, *Possess'd* with the *Devil*, if what he so said was not from *The Mouth of the Lord*. But they are doubly *Possess'd*, who know all this, and yet will still maintain and follow him, tho' they do not follow him!

It were endless to Collect all the particular Instances of the strange *Possessions* of the *Quakers*, when they first appear'd in the *World*, and for several Years after, of which we find frequent mention in the Books wrote in those times, and the Descriptions of the *Monstrous Distortions* of their whole *Bodies*, very *Dreadful* to the Beholders; and such *Loud* and *Hideous Telling* at some times, as frighted *Dogs, Swine, and Cattle*, at a great distance, and set them a *Running, Howling, Bellowing, Braying, &c.* But I will set down one remarkable Instance, which I find in a Book wrote by *Mr. Giles Firmin*, a then *Minister* in *Essex*, An. 1656. Intituled, *Stabliishing against shaking, &c.* where, after other Instances, he annexes at the end of the Book the following Account.

“ A



" A Minister in *Essex* gave this *Narration*  
 " to a Friend of mine, written with  
 " his own Hand, and his Name to it,  
 " the Copy is true that I here offer to  
 " the Reader.

" *The 8th Month, 19th Day, 1654.*

" At the earnest desire of some Friends,  
 " I went with *John Ward*, and *Anthony Hunter*  
 " to a Meeting of the deluded Souls call'd  
 " *Quakers*, at *John Hunter's* of *Benfieldside*, in  
 " the County of *Durham*, where I found a-  
 " bout Twenty Persons, sitting all silent:  
 " After we had sat a while (all being Mute)  
 " the Lord moved me to arise, and call upon  
 " his Name by Prayer. I was no sooner up,  
 " but my Legs Trembled greatly; so that it  
 " was some Difficulty to stand; but after I  
 " had Prayed a short space, the Trembling  
 " ceased: While I Pray'd to God as a *Crea-*  
 " *tor*, there was but little Disturbance, but  
 " when I cryed in the Name of *Jesus Christ*,  
 " my Mediator, *God* in *my Nature*, now in  
 " the highest Glory appearing, and Interce-  
 " ding for his Saints, then the *Devil* Roared  
 " in the deceived Souls, in most strange and  
 " dreadful manner, some *Howling*, some  
 " *Shrieking*, *Telling*, *Roaring*, and some had  
 " a strange confused kind of humming, sing-  
 " ing Noise. Such a Representation of Hell  
 " I never heard of, nothing but Horror and  
 " Confusion.

" After

“ After I had done Praying ( not opening  
 “ my Eyes before ) I was amazed to see a-  
 “ bout the one half of these miserable Crea-  
 “ tures so terribly shaken, with such violent  
 “ various Motions, that I wondred how it  
 “ was possible some of them con’d live.

“ In the midst of this Confusion, one of  
 “ them asked, if I were come to Torment  
 “ them ? To whom I apply’d this word,  
 “ *Matth. viii. 29.*

“ And while I spake something of Faith,  
 “ they declared, that they were come to the  
 “ Faith of Devils, *Jam. ii. 19.* but said, we  
 “ were not attained to such a Faith.

“ After two Hours, as we were departing  
 “ out of the House, one of them Cursed me  
 “ with these words. *All the Plagues of God*  
 “ *be upon thee.* Whereupon I returned, and  
 “ Prayed for such of them as had not com-  
 “ mitted the unpardonable Sin.

Thus far this Minister. Then Mr. *Firmin*  
 adds. “ *Lately in a Town near me, when the*  
 “ *Quakers were met together, there appeared one*  
 “ *amongst them in such a Shape, as caused them*  
 “ *to break up their Meeting, with no small trou-*  
 “ *ble to divers of them. I cannot learn the per-*  
 “ *fect manner, for the Quakers will not reveal*  
 “ *it ; only so much some of them have affirmed,*  
 “ *and I will not publish more than I am certain*  
 “ *of, I wish it may turn to their Good.* Thus  
 Mr. *Firmin.*

I mention this Story the rather, because  
*Edw. Burroughs*, in his *Works*, p. 167. gives  
 this Answer. *As to the Babbling Story (says he)*  
 at

at the end of thy Book, thou say'st a Minister in Essex gave thee the Narrative, but conceals his Name—— but *Thomas Tillam* is his Name and Nature, his Testimony is like thine, and a Minister like thee, who was and is known in all Parts about Hexam to be a deceitful Fellow, who Preached for Hire——an Anabaptist, contrary to thee——yet if he give a Babbling Story against us, thou believes him, but his Wickedness is well noted, who for his Filthiness was cast out and deny'd of the Assembly, to which he was a Pastor, and stands as one cast off by them—— Thy last Story is an abominable Lye. This last Story of *G. Firmin* he denies, but brings no Proof, which had been easie to have done at that time, it being said to be done at a Publick Meeting. But as to the other Story of *Thomas Tillam* (as he calls him) he does not so much as deny it; only (according to the Quaker-way) he falls upon him with Railing, and telling all the Ill he can of him; which, without other Evidence, none that know the Quaker-Spirit will believe upon *Burrough's* Testimony. But if it were all true, what is that to his being an Evidence of what he Saw and Heard? and before many other Witnesses; who might easily have disprov'd him, he naming both Time and Place so particularly. So that this seems a plain Confession of *Burrough*, to the Matter of Fact. He only saying, that *Tillam* was an Anabaptist, and therefore not to be believ'd by *Firmin*, who was of another Persuasion. That he was a Loose Man, &c. which makes nothing to the business.

Since

*Lucy*

Since the First Edition of this Book, there has been Published an astonishing Account of some *Quaker-Witches*, who Prosecuted one *Henry Winder* and his *Wife* for their *Lives*, accusing them of *Murther*, from the *Mouth of the Lord*, and in *His Name*, and as receiv'd by exprefs *Revelation* from *Him*. And, in the same *Blasphemous Assurance*, promised that at the *Affizes*, a *Spirit* shou'd rise up at the *Left-hand of the Judge* to prove it. One of them being *Examin'd* how, and in what manner this *Revelation* came to her, said, *She cou'd not well tell, but she was sure it began in her Feet*. They pretended, by *Revelation*, to go to the place where the *Murther'd Person* was *Bury'd*, and to find the *Body*, and many other such like *Circumstances*: Inſomuch, that this was brought to a *Tryal* at the *Affizes* in *Carlisle*, *August*, 1674. where their horrible *Impoſture* was fully *Detected*, and *Winder* and his *Wife* *Acquitted*, who after brought *Actions of Defamation* againſt theſe *Witches*, and put them in *Prison* for the *Damages* awarded, chiefly to bring them, by this means, to a *Confession* of their *Wickedneſs* and *Deſiſion*, which they wou'd not own, no not in a *Tittle*, tho' ſo many ways *Detected*; and wou'd give no other *Answer* to any who upbraided them with it, but *Fear God*. When they underſtood that *Winder* had brought a *Writ of Defamation* againſt them, they again ſet on to a new *Proſecution* of him and his *Wife* for the ſame *Murther*; and pretended, that the *Witnesses* of the *Murther* were *Reveal'd*

veal'd to them by *the Lord*, and nam'd certain Persons, and told Mr. *Huddleston*, a *Justice of Peace*, to whom they apply'd, that it was *Reveal'd* to them that he shou'd have *Winder's Land* ; they went likewise to *Bernard Kirk-bridge*, then *Sheriff* of the County, and told him, by the like *Revelation*, that he shou'd have *Winder's Goods*. By this *Temptation* to engage them to further this new *Prosecution*. They likewise to engage *Winder's own Wife* to join against him, came and told her that they *had seen by the Revelation of Jesus Christ*, that her *Husband* wou'd certainly *destroy her*, and that he wou'd be *Hang'd* for it, and that her *Children* shou'd be left *Desolate*, and none to have *Compassion* on them. But Mr. *Huddleston* having *Examined* the *Witnesses* (whom these *Witches* had nam'd) each apart from the other ; and likewise *search'd* the several *Places* (for their *Revelations* vary'd, and being disappointed in one place, nam'd another) where they said the *Murther'd Body* was to be found : And the whole appearing a *Malignous* and *Diabolical Delusion*, their further *Malice* and *Prosecution* was disappointed. Then *Winder's Actions of Defamation* took place, and they with their *Husbands*, were *Imprison'd* for *Payment* of the *Damages* awarded : But he fought no more than hereby to bring them to *Repentance*, and a *Confession* of their *Crime*, upon which he promised to *Release* them. But they stuck to their *Innocency*, and one of the *Witches*, with her *Husband*, made their *Escape* : Another Couple  
lay

lay in Prison almost five years, before they cou'd be brought (as Mr. *Winder* words it) to *Thaw* a little. And in witness of their Suffering for a Righteous Cause, having *Twins* born in the *Prison*, a Son and a Daughter, they nam'd one *Innocent Prisoner*, and t'other *Harmless Sufferer*. The third Couple had the *Damages*, wherein they were Amerc'd, paid by *Friends*, and so Releas'd, without Confessing or Acknowledging any Offence in them. The whole Relation is wonderful, and Vouch'd past Contradiction: It bears this Title, *The Spirit of Quakerism, and the Danger of their Divine Revelation laid open, in a faithful Narrative of their Malicious Prosecution of Henry Winder and his Wife, as Murderers, at the Publick Assize at Carlisle. Printed for John Hains at the Harrow in Little-Britain, 1696.*

Note here that, as *H. Winder*, in his said *Narrative* tells us, *Postscript*, p. 19. he had been a Quaker, and Eminent among them, being *Receiver of all their Collections in the County*, where he liv'd. But being afterwards Convinced of the *Delusions* in which he had been led, he left them, and return'd to that *Church* from whence he came out. And then discover'd those Motives and Arguments which had seduc'd him, to go among the *Quakers*; wherein their foul *Errors* and *Heresies* did fully appear, particularly their Leading Men from the *Outward Christ*, from the *Scriptures* and all *Outward Ordinances*, to mind only their own *Light within*; which laid them open, as without a *Compass*, to steer after all their own  
Wild,

*Wild, Roving, Imaginations*, and mistake them for the *Infallible Light within*, and downright *Inspiration Divine*! This Enrag'd them to the Degree before Related, of seeking his Life; And no Bonds of Relation cou'd tie them; for two of the *bovesaid Witches* were *Sisters* to *H. Winder's Wife*, whose Life they fought, as well as his. And the *Quakers* in the Country where this Prosecution was, did own and abett these *Witches* all the while against *Winder* and his *Wife*. Two of the *Witches* (as *Winder* tells, p. 1.) *Margaret Bradly*, and *Mary Langhorn*, turn'd *Quakers* almost with the first in the *North*, and became very famous among them; moreover turn'd *Preachers*, and went up and down the Country to make *Profelytes*, and became very troublesome both to *Magistrates* and *Ministers*, with *Messages* they pretended they had from the Lord unto them. And their *Quaker Husbands* not only Countenanc'd them in this their Prosecution of *Winder*, but Suffer'd with them for it, rather than they wou'd own them to have been in the wrong in it.

One *Benjamin Coal* a Writer of Renown among the *Quakers*, has endeavour'd an Answer to this *Narrative of Winder's*, in a *Postscript* to a Book of his, Entituled, *The Quakers Clear'd from being Apostates*, &c. Printed 1696. where Answering the Objection, why the *Quakers* did not disown these *Quaker-Witches*, and their *Spirit* too: He Replies, p. 87. *What then! Do it therefore follow, that they must own Them and It? An Envious, as well as Foolish Consequence*, says he. But, by *Benjamin's* leave, such Con-  
sequence

sequence is neither *Envious* nor *Foolish*; for (as is before shewn) by their stated *Discipline*, and *Decree* of their *Yearly Meeting*. Anno 1675. it is order'd, That the *Churches Testimony and Judgment* against *Scandalous Walkers*; and the *Repentance and Condemnation* of the *Parties Restor'd* shou'd be Recorded in a *Distinct Book*, to be *Produc'd* or *Published* for that end. And this they have Practis'd, in many Cases of far less Consequence than of these *Witches*; that is, where any of their Party make the least opposition to the Orders of their *Church*, and will not submit *Implicitly* to their *Commands*; or dare plead their *Light* within against them. Thus have they *Excommunicated* *John Story*, *Wilkinson*, and many other *Quakers* with them, for not submitting to the *Court of Womens Meetings*, erected by *G. Fox*, as before is told. And since have done the same to *G. Keith*, not for his *Doctrine*, they Pretend, nor for any *Immorality* in his *Life* or *Conversation*. What then? They say, only for his *Stubbornness* and *Contradiction* to them. And they *Excommunicated* *John Barnet*, a *Quaker-Merchant*, only for selling a Book of *Will. Rogers's* (another *Quaker-Dissenter* to their *Womens Meetings*, and the Authority assum'd by their *Church*) call'd, *The Christian Quaker*, because they said it was *Prejudicial* to the *Truth*, by *Corrupting Peoples-Minds*, tending also to draw them into *Disesteem* of many of the *Lord's Servants*; as it is Express'd in their *Bull of Excommunication* against him, by the *Monthly-Meeting* at *Devonshire-House*, bearing Date the 4th day of the 11th Month 1681.

And



And they oblig'd *John Bringhurst*, a *Quaker-Printer*, to *Subscribe and Print a Condemnation of Himself*, for *Printing of the said Book*, as you will see more at large in *Satan Disrob'd*, Sect. iii. N. 2. of the *Gleanings* p. 8. Now we refer to their foresaid *Register of Condemnations*, whether these foresaid *Witches* were oblig'd to sign such *Instruments of Condemnation* against themselves. Let them give us a *Transcript of this out of their Register*. Otherwise, let the *World Judge of the Consequence*, whether they have *Heartily and in good Earnest Disowned* these *Witches*, and their *Inspirations*.

But say the *Quakers*, why shou'd the *Miscarriages or Failings of Particular Persons* in our *Communion* be *Charg'd upon the whole Community*, more than in other *Communions*? More than all the *Loose and Debauched* in the *Church of England* ought to be made an *Objection against that Church*? I Answer, because the *Failings of the Quakers*, of these *Witches* (for Example) of *Naylor*, of *Milner*, of *Gilpin*, of *Toldervy* before mentioned, and of all their *False Prophets*, are *Built upon and Proceeding from the Quaker-Principle of the Light within*, and that *Notion* which they have of it, as *Inferring Personal Perfection*, and *Infallible Guidance of the Holy Spirit*, &c. And therefore to shew *Personal Failings* in them, and a very *Fallible Guidance* of what they call their *Light within*, is the plainest *Argument* can be us'd to shew that they are not *Guided by a True Light*: but that that which they call their *Light* is *Darkness*: And is justly *Chargeable upon their Principle*,

X

and

and consequently upon their *whole Communion*. But no *Failing* of any Member in the *Church* of *England* can be Charg'd upon any *Principle* of that *Church*: Nay, no Man can be Guilty of any *Scandal*, such as we have objected against the *Quakers*, but he does thereby Desert the known *Principles* and *Doctrines* of our *Church*; And, so far, is literally a *Nonconformist* to our *Church*: And therefore his *Nonconformity* to our *Church*, cannot justly be made any *Objection* against our *Church*.

But if the *Quaker-Humility* will suffer them to come down to the Common Rank of other *Mortals*: If they will acknowledge *Themselves* to be *Fallible*, *Deceivable*, and *Peccable*, like other Men; that they may put *Darkness* for *Light*, and *Light* for *Darkness* as well as others: And are no surer of their *Inspirations* than we are of ours: If they will *Freely* and *Frankly* own this, then shall they be admitted to the Common Privileges of Mankind; and their *Personal Failings* will be Charg'd no farther than the *Person*; and not upon their *Principle* or *Community*: And, in such Case, it wou'd be Highly *Uncharitable*, and a great *Sin*, to expose the *Private Failings* of any.

But, if they will stand upon a *Pinacle* above the *Level* of all the rest of *Mankind*, or of all who call themselves *Christian*; then must they expect to have their *Failings* expos'd, and not to be *Spar'd*; there is no other way to *Humble* them. If they *Believ'd* themselves, they wou'd *Desire* and not *Complain* to be brought to this *Test*. Our *Saviour* Provok'd  
the

the Jews to it. Which of you (said he) convinceth me of sin? And if the Quakers had an Unerring Portion of the same Spirit (as they Pretend) and were free from sin, they wou'd be further Justify'd by the strictest Disquisition cou'd be made into their Lives and Actions. But to complain of this as hard Usage; and claim all that Tenderest, and Charitable Covering of Faults, which is necessary for Frail Sinners, is a bewraying of their False Pretence to Innocency and Perfection.

And yet they will keep up this Pretence, tho' every one of them shou'd Fall, after one another. For if any Fall, the rest say, it was because he kept not to his Light within. And so of a second, third, fourth, &c. How then are they distinguished, or kept more secure from Falling than others?

This is so sensible a point, That tho' George Whitehead, in his Answer to The Snake, &c. (hereafter to be consider'd) gives some sort of Excuse or other (such at it is) to other parts of the Book, yet he passes this Section of their Diabolical Possessions, wholly untouch'd, and begins his Catalogue of the Mistakes, Abuses, &c. in the Snake at p. 93. after all that is there said concerning these Monstrous Possessions, whereby he yields the Truth of them. And these Possess'd Quakers pretending to as High and Certain Inspiration as any of the others; and own'd by the others, and Glory'd in by them, till Discover'd; shews their Plea to Inspiration to be altogether Precarious.

Especially when such are allow'd to be *Preachers* among them, as were *Two of Winder's Witches*, and that for a long time, for 20 years together, from near their beginning 1650. till 1674. that they were Detected, at the *Affizes* in *Carlisle*. The *Quakers* take it very ill to suppose that *Jesuits* cou'd Preach among them undiscover'd, tho' but for once: Yet *Witches* have done it 20 years together. And their *Infallibility* in *Discerning* no whit abashed! But when any one speaks against it, they cry out, what! Will you deny the *Infallibility* of the *Spirit*, or the *Spirit's Teachings*? Madly supposing that every *Imagination* which comes into their Deluded Minds, is the certain *Inspiration* of the *H. Ghost*. Nay, often mistaking the very *Possessions* of the *Devil*, for the *Motions* of *God's Spirit*; as the *Possess'd Men* before mention'd, and the *Murderous Witches* did themselves Believe, and wou'd have persuaded others; and did persuade the other *Quakers*, for a long time, till discover'd by others. For all others have a better *Spirit of Discerning* than the *Quakers*, who pretend most to it: For others have their Judgment more clear, not Prepossess'd with *Enthusiastick Blindness*; and therefore see the Beginnings and Tendings of the *Quaker Enthusiasm*; and have all along told them what it wou'd come to: While the *Quakers* were deluded by it, as they must confess, past all help of Excuse, in these *Quaker Witches* whom they admitted as *Preachers* among them, for so many years together; and in the other Persons *Notoriously Possess'd* by the *Devil*;

*Devil*; and in all those whose *Personal Failings* have been as Notorious; and in all their now *Separatists*, and those formerly, while they stay'd among them. And all and ever one of these had the same *Pretences*, and the same *Arguments* and *Proofs* for the *Spirit*, as any other *Quakers*: And the *Quakers* wou'd have thought it as great *Blasphemy* to have oppos'd this *Pretence* in these *De-luded* Persons, and a *Ridiculing* of the *Teachings* of the *Spirit*, as they think such an opposition is to themselves now. Nay, they did think so, while these Persons stay'd among them, and call'd it so, in those who oppos'd them, which is a full *Demonstration* that they mistook the *Spirit* of the *Devil* for the *Spirit* of *God*, that they mistook it so in others, they cannot deny; and why may they not so mistake it in themselves? For those others in whom they were mistaken, did as much Believe themselves in the Right, as these do now; and cou'd give as much *Proof* of it: And therefore these may be mistaken as well as they. Nay, of all Men, are most mistaken, who have made *Witches* their *Preachers*, and taken them for *Saints*; which is literally *Satan Transform'd into an Angel of Light*. And surely they who Believe him, must be Led by him.

## S E C T. XXII.

*What sort of Enthusiasm or Inspiration is own'd by the Church of England.*

**T**HE word *Enthusiasm* signifies *Inspiration*; and may mean a *Good* as well as an *Evil Inspiration*. Tho', from the frequent False Pretences to it, it is generally us'd in the worst Sense. Therefore to cut off any Mistakes upon this Account: And because these poor misled *Quakers*, and other *Enthusiasts* among us, are made to believe that the *Church of England* does wholly throw off all *Inspiration* of the *Holy Spirit*, and rests only on their *outward Forms*; I will here briefly set down the *Doctrine* of the *Church of England* in this Point, and shew what sort of *Inspiration* She allows; and what it is which she rejects.

I. She constantly Teaches, That all the *Saving Graces* are wrought in our *Hearts* by the *Inspiration* of the *Holy Ghost*: Insomuch that, of our selves, we are not able so much as to think a good Thought: And that this *Inspiration* is as necessary to our *Fructifying*, or bringing forth *Good Works*, as the Influence of the *Sun* is to the *Earths* bringing forth of her *Fruits*. That whatever may bear the appearance of *Good Works* in us, and is not wrought by this *Inspiration*, is not *Good*, nor Acceptable  
to

to God. As it is express'd in our 13th Article.

*Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God——Yea, rather for that they are not done as God hath Willed and Commanded them to be done, we doubt not but they have the Nature of Sin.*

What fuller can be said for the necessity of this *Inspiration*? And if the *Quakers* will have this call'd, *The Light within*, we will not Dispute with them about a *Word*, it is the *Thing* and *Meaning* that we Contend for.

This is the constant Tenor of all our Prayers. *Almighty God, who seest that we have no Power of our selves to help our selves,*

*Second Sunday in Lent.*

*keep us, &c. And because——we can do no good thing without thee——Who seest that we put not our Trust in any thing that we do——*

*First Sunday after Trinity.*

*We humbly beseech Thee, that as by thy special Grace preventing us, Thou dost put in to our Minds good Desires, so, by thy continual Help, we may bring the same to good Effect——That, by Thy Holy Inspiration, we may think those things that be Good——*

*Sexagesima.*

*Easter-day.*

*Fifth Sunday after Easter,*

*Whit-Sunday.*

*Grant us by Thy Spirit to have a Right Judgment, in all things. &c,*

X 4

And

And in *The Ordering of Deacons*, this is the first Question Demanded by the *Bishop* from those who are to be Ordain'd. *Do you trust that you are Inwardly moved by the Holy Ghost to take upon you this Office ——— Do you think that you are truly called according to the Will of our Lord Jesus Christ, &c.* The same is Demanded in the Ordination of *Priests and Bishops*. And the words of Consecration of a *Bishop* are, *Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God.* And the Hymn *Veni Creator Spiritus* is Sung.

*Come Holy Ghost our Souls Inspire,  
And lighten with Cœlestial Fire, &c.*

And according to this we Pray that God wou'd Cleanse the Thoughts of our Hearts by the Inspiration of his Holy Spirit.

First Collect in  
the Communion Service.

Last Collects.

13th Sunday after  
Trinity.

3d Sunday after  
Trinity.

Baptism.

1st Collect.

Catechism.

That he would Prevent and Further us, in all our Works, And that of his only Gift it cometh, that we do unto Him True and Laudable Service. Nay, not only our Works or Prayers, but that our very Desire to Pray is his Gift. We Pray for Persons to be Baptized, that God wou'd Wash them and Sanctifie them with the Holy Ghost. And our Catechism teaches, that we are not able of our selves to walk in the Commandments of God, and to serve Him, without



without His special Grace. And lastly (for I must Transcribe our whole *Liturgy* to name every place where the *Inspiration* of the *Holy Ghost* is Witnessed, and Prayed for) thus the *Bishop* Prays for Persons to be Confirmed. Strengthen them, we beseech Thee, O Lord, with the *Holy Ghost* the Comforter, and daily increase in them Thy manifold Gifts of Grace; the Spirit of Wisdom and Understanding; the Spirit of Council and Ghostly Strength; the Spirit of Knowledge and true Godliness; and fill them, O Lord, with the Spirit of Thy Holy Fear, now and for ever.

Confirmation.

Here is an Enumeration of the Principal Gifts of Grace for which we Pray: And in the Exhortations before the Communion, it is earnestly Inculcated upon us, that if we be not thus Spiritually prepared, all the Outward Ordinance, will avail us nothing: For otherwise (as it is there worded) the Receiving of the Holy Communion doth nothing else but encrease your Damnation. And there is not one Book of Devotion us'd among us, that does not tell us the same. That the Inward is the Soul of Religion; without which, the Outward part is but a Dead Carcase, and stinks before God: And that the Inward Purity of the Heart, cannot be wrought but by the Operation of the Holy Ghost, who is the only Author of all Holiness. So exceedingly groundless is that mistaken Prejudice taken up against the Church of England in this point; that I do not believe there is one Man to be found in our Communion so Ignorant, or so ill Taught, as to think the Outward Performance

formance can make us accepted with God, unless the *Inward* does go along with it. And if the *Quakers* or any other thought that we too much neglected the *Inward*; their *Admonitions* and *Example* wou'd have been well receiv'd; but not to accuse our *Doctrine*, as denying *Inspiration*: For this *Doctrine* of the *Inspiration* of the *Holy Ghost*, is the *Alpha* and *Omega* of our *Religion*; I have shewn it in our Offices of *Baptism*, *Confirmation*, and *Holy Orders* of *Bishop*, *Priest* and *Deacon*. In our *Catechism* and *Common-Prayers*. And, to all who are acquainted with these, I have taken very needless pains; at least they might think that one Quotation or two had been sufficient: But I have enlarg'd for the sake of these *Quakers*, and other *Enthusiasts*, who are possess'd with the most False and Violent Prejudices against our *Doctrine* and *Worship*; and then are strictly forbidden so much as to look into our *Liturgy*, *Articles*, or *Homilies*, whereby to undeceive themselves; and are led in as *Blind* and *Implicit* a *Faith* in their *Leaders* as any is to be found in the *Church of Rome* it self,

If they think I have wrong'd them, let them then be persuaded to Read, and Judge as they shall find. And for this particular Subject we are now upon, of *Enthusiasm*; as to what sort of *Enthusiasm* is allow'd, and what Censur'd in our Church, besides our *Homilies* and *Liturgy*, I recommend to their serious Perusal, Dr. Hammond's *Postscript* concerning *New Light*, or *Divine Illumination*, which is added to his *Annotations upon the New Testament*. And that

that Excellent Sermon of Dean *Hicks*, called, *The Spirit of Enthusiasm Exercised*, Preached before the *University of Oxford*, the 11th of July, 1680.

Now, this sort of *Enthusiasm* or *Inspiration* which is *allow'd* and *own'd* in our Church, it is full as much as any *sober Quaker* can mean by the *Light within*. Which therefore, in this Sense, is not *Disowned* but *Avowed* by us. And as much stress is laid upon it, as they can reasonably desire. It is made *Necessary* to every *Good Work* and *Thought*: And the *Cause* of all the *Good* that is in us. And we are directed to it, to *Follow* and be *Guided* by it; and are assur'd that it will lead us to all *Truth* that is requisite and necessary for our *Eternal Salvation*. It is this which opens the *Scriptures* to us, and our *Understandings* rightly to apprehend the true Sense and Meaning of Them; and which inclines our *Will* to *Love*, and duly to follow the *Divine Precepts* therein Commanded.

If any *Quaker* (as I am confident all that are in the least sober-minded Will) say that this is all they mean by their *Light within*; then where is the Difference? Why do they break off, and separate from our Communion upon the pretence of the *Light within*, wherein we agree with them? What Reason have they to Censure ours, and all other *Ministries* but their own? as Mr. *Penn* says, in his *Preface* to *Fox's Journal*, p. 38. *We have seen* (says he) *the Fruit of All other Ministries by the few that are turned from the Evil of their Ways.*

First,

*First*, This is a very bad Argument : For Mens being Evil, may proceed from their own Perverseness, and not from the Fault of the *Ministry*. We find but few that were Converted by the Ministry of *Christ*, in all his Life-time, *Acts* i. 15.

And, by Mr. Penn's Consequence, this must be charg'd upon the *Ministry*, and as a Proof that it was not Good : And to justify rather the *Ministry* of *Theudas*, *Acts* v. 36, 37. who got about 400 to follow him; and *Judas* of *Galilee* drew away *Much People*.

But *Secondly*, This is a most Uncharitable Presumption, and the Height of *Spiritual Pride*, to Condemn All the World but themselves. While they cannot deny that there are many in other Communion of *Sober*, *Honest*, and, to all appearance, *Religious Conversation*. But that is no matter ! It is all *Formality* in them ! The *Quakers* only have the *Spirit*, and truly follow its *Inspirations*, or the *Light within* ! Therefore Mr. Penn, in the same Page of his *Preface*, Censures ours (with others) as *A Dry Doctrinal Ministry*--- That can reach but the *Ear*, and is but a *Dream* at the best. And p. 21. They (the many *Ministries* in the World) declare of Religion, say many things true, in words, of *God*, *Christ*, and the *Spirit*, of *Holiness* and *Heaven*, &c. But which of them All---ever directed a Man to a *Divine Principle*, or *Agent*, placed of *God* in *Man*, to help him, &c.

I Answer, *which of them has not?* Not one that I know of. Did any ever yet deny *The Candle of the Lord, searching the Inward Parts?* Prov. xx. 27. I have sufficiently Vindicated the Church of England in this. And the *Sects* amongst us, *Presbyterians, Independents, Anabaptists*, and all the way down to *Muggleton* himself, have set up upon great Pretences to the Spirit. But Mr. Penn says, that is only in Word, none Feel or Experiment the Power of the Spirit but the Quakers! And being *Infallible*, we must take their Word! As likewise, That it is plainly possible for one that hath received the Word Penn Ibid. of the Lord, to Miss in the Di- p. 39. vision and Application of it.

Which is a very pertinent Caution Mr. Penn bestows upon his Beloved and much Honoured Brethren that are in the Exercise of the Ministry among the Quakers.

And if they may Miss, how do we know, but they have Miss'd? How did he know they cou'd Miss, but by their having Miss'd? And how does this Missing consist with Infallibility? Such Infallibility as they set up (Sect. VI.) and Mr. Penn, in this same Preface p. 36. For being quickned by it (says he, that is, by the Light within) in our Inward Man, we cou'd Easily Discern the Difference of things, and Feel what was Right and what was Wrong, and what was fit, and what not, both in Reference to Religion, and Civil Concerns.

Here

Here is an *Infallibility* of as large a *Latitude* as can be desir'd ! It is both *Spiritual* and *Temporal* !

And yet it may *Miss* in the *Division* and *Application* of *The Word of the Lord* ! And be nothing the less *Infallible* !

But will they give no Body leave to *Miss* but themselves ? Must *We* be *Conjurors*, and *They Apostles*, and all for our *Miss*ing ? Is their *Miss*ing too from the *Mouth of the Lord* ? If not, then *George Fox* has pronounc'd them all to be *Conjurors* ! Even *Dear George* ! *Thou who excellest them all*——

II. I have shewn what *Inspiration* or *Enthusiasm* is own'd in our Church ; which is that of *Sanctifying* and *Saving Graces*. I come now to speak of that *Enthusiasm* which is *Extraordinary* and *Miraculous*, such as the *Gifts of Tongues*, of *Prophecy*, and *Miraculous Cures*, &c.

And these *Miraculous Gifts*, as they are of much less Value to us than the *Saving Graces*, so are they not greatly to be *Coveted*, or *Pray'd* for :  
 See Enthusiasm Exercis'd before Quoted. We must be wholly *Passive*, in this Case, and leave it altogether to the *Wisdom* of God, when, where, and How to bestow of these. But to pretend *Falsly* to any such *Gifts*, is down-right *Diabolical*, it is Express *Blasphemy* against God ; and by His Law, to be Punished with *Death*.

ALL

All such *Enthusiasm* or *Inspiration* is most certainly from the *Devil*. And therefore we must be well aware of it; and examine all such Pretences diligently; and having detected *Falshood* in them, to oppose them with all *Zeal*, to Cry aloud, and give the World warning of the *Spirit* of *Delusion* broken loose among them.

And there can be no *Neuters* in this War. Whoever can be *Patient* to see the *Name* of *God* thus openly and presumptuously *Blasphem'd*, is no *Christian*! has no *Zeal* for *God*, nor *Love* for the *Souls* of *Men*; but is such a *Latitudinarian-Laodicean* as *God* will *Spue* out of his *Mouth*.

Had the *Quakers* pretended to never so great *Talents* in *Sanctifying Graces*, tho' greater than they had, they shou'd not have been oppos'd by me: Because I wish to them, and to all *Men*, much Greater than they have, and *Death* Encrease of them.

But when I found them pretend to *Miraculous Gifts*, and, upon this *Fund*, to set up *Schism*, and Seduce *Multitudes* from the *Peace* and *Unity* of the *Church*; and Introduce *Damnable Heresies*, I thought it an Unpardonable Sin any longer to forbear to warn others, and seek to undeceive the Poor and Simple sort among them, who are led blindly in their Snares. The Lord Rescue them, of his Infinite Mercy. Amen.

If

If *G. Fox* had set up for the greatest *Zeal* towards God, and to the most Extraordinary *Impulse of Spirit*, and *Experiences* (the, then *Cant*) of God; and that, upon this Pretence, he had been carry'd even to *Excesses*; much might have been allowed to such a well-intended *Zeal*, tho' not according to *Knowledge*. But in his *Journal*, p. 83. he despises such a low *Dispensation*, which he turns over to the *Priests*, as he calls them, who Disputed against him. One of them (says he) told me, That He cou'd speak his *Experiences*, as well as I. But I told him, Experience was one thing. But to go with a *Message*, and to have a *Word* from the Lord, as the *Prophets* and *Apostles* had and did; and as I had done to them; this was another thing: And therefore I put it to them again; Cou'd any of them say, he had ever had a *Command* or *Word* from the Lord immediately at any time? Thus he.

And here can be no mistake. Because he puts the Distinction himself, betwixt *Immediate Revelation*, and *Inward Impulses*, those ordinary *Assistances* or *Inspirations* which Good Men Experiment of the *Holy Spirit of God*, in their *Studies* and *Meditations* upon the *Holy Scriptures*, their *Preaching*, *Praying*, and other *Means of Grace* which God has appointed. Such *Experiences* the *Priests* own'd to *G. Fox*. But he pretended to further, that is, to *Immediate Command* from God, to go with such a *Message*, &c. as the *Prophets* and *Apostles* had. Not a mediate Command, by the Mediation of the Use and Knowledge of  
Scripture,



*Scripture, Preaching, Praying, or any Human Means* ; but *Immediately*, without help of *Scripture*, or any thing else, from *God Himself*, as when He spoke to *Abraham*, or any of the *Prophets* or *Apostles*. If *George* had pretended only to have Reason'd with us out of the *Scriptures*, we cou'd have born with him.

If *Mr. Penn* had contented himself to have told us of his great Knowledge in the *Scriptures* (not to give us *New*) to have Celebrated him for a Thousand *Virtues*, or for his *Learning*, or any other *Natural* or *Acquir'd* Abilities ; He shou'd have Peaceably Enjoy'd all these *Trophies* (however deserv'd) for any Pains I had taken to the contrary.

But when p. 29. of his *Preface*, *Mr. Penn* wou'd persuade us that this *Jfar* had *Outward Revelations*, and *Visions* from God, upon a *very high Mountain* in *Yorkshire*, and there had his Commission given by God, to go to the *North*, &c. This obliges us to look more narrowly into the Matter. For there is no Medium left, by this, but either that all these *Nations*, and all the *World*, (to whom he directs some of his Papers) are *Fighters against God* in not submitting to his Message by his *Prophet Jfar* : Or otherwise, that this *Jfar* was a *Wizard*, possess'd with the *Devil* ; and that all are *Deluded Fatally*, who follow him, or wou'd Recommend him.

*Pindle-Hill.*  
See *Fox's Journal*. p. 72. of a  
*Great People*,  
whom he saw  
in *white Raiment*, by a  
*River's side*. &c.

Y

And

And when all this is but the *Preface* to pretended *Miracles*, Exhibited in his foolish *Legend of a Journal*, as *Vouchers* of his *Mission*!

When *Miraculous Gifts* are not only ascrib'd to *G. Fox*, but to the Rabble of these *Quakers*, whom *Mr. Penn* (*ibid. Selt. X. p. 23.*) compares to the *Ancient Prophets*; and tells us of their *Prophecies*, particularly of the *Plague* and *Fire of London*, in express *Terms* (says he) and likewise *Particular ones to divers Persecutions* (I suppose it shou'd be *Persecutors*) which accordingly overtook them, and which were very Remarkable in the places where they dwelt; and in time they may be made *Publick* for the *Glory of God*.

But, *Mr. Penn*, This wou'd be the best time. For one *Prophecy*, before it be fulfill'd, is worth *Twenty* that are *Publish'd* afterwards.

Besides, People will be apt to say, that you Pick and Choose out of your Register of *Prophecies*; and, having many (*Most*, if not *All*, *Curses* and *Judgments*) some must likely happen, or towards it, and that you give us only them; but throw all those that miscarry behind the Door.

And some may suspect even *Forgery*, that *Prophecies* are Coin'd after the *Facts* come to pass.

Therefore, to obviate all these Objections, and to prevent the deceiying of after-Generations, who may not be so well able to Examine into matters of Fact, said to be done long before their time, it is desir'd that  
Mr.

Mr. Penn. wou'd *Now* Publish his *Register of Quaker-Prophecies*, or for ever after hold his Peace.

But we must take them as he pleases to give them; and by what he has told us, we may guess at the rest. He names *Prophecies* of the *Plague* and *Fire of London*, in *express Terms*. And there he leaves us in the General, but tells not, *who, where, when*; that is reserv'd for after-Ages, when there shall be none alive to disprove it.

But notwithstanding it is fair in us, freely to own what is come to our Knowledge, tho' the Modesty of the Persons concern'd, might let it sleep in *Generals* unexamin'd.

*Be it known then unto all Men*, That one *Solomon Eccles*, a *Quaker Preacher* and *Prophet*, did go *Naked* through *Bartholomew-Fair*, the Year before the *Fire of London*, with a Pan of Fire upon his Head, warning the People to Repent, &c.

But it must likewise be known, that there is not a *Year*, hardly a *Month* wherein some *Quaker* or other is not going about our Streets here in *London*, either *Naked*, or in some *Exotick Figure*, Denouncing *Plagues*, *Judgments*, *Plagues*, *Fire*, *Sword*, and *Famine*. [And it was never more likely that some, or all of these may be coming towards us] nay so frequent are these *Quaker-Prophets* amongst us, especially in *Curses* (wherein they wholly Deal) that there is not a *Bill of Mortality* wherein many of their *Prophecies* are not Fulfill'd. But nothing of a *Publick Calamity*, of any

fort can come, but what is Bespoke, and claim'd by hundreds of them.

But if the *Quaker Prophets* knew so particularly of the *Fire of London*, how came it to pass, that they were not better provided against it? For it is well known that the *Quakers* in *London* did suffer as much by the *Fire*, as the rest of their Neighbours, and were as much *Surpris'd* by it. As themselves have confess'd.

Tyranny and  
Hypocrisie De-  
tected, 1673.  
Sect. 16. p. 38.

But worse than all this. When *Thomas Ebbit*, another *Prophet* of theirs, came out of *Huntington-shire* to *London*, a Day or two before the *Fire* (as a *Quaker* tells us the Story) to warn them of it; the *Quaker Sanhedrin* of their *Elders* at *London* took him to task, and having Examined his *Gifts*, rejected him and did almost persuade him that it was a *Delusion*. As that *Quaker Author* words it. And so refusing to take warning, they shar'd with others in that Judgment.

But now as to *Solomon Eccles* (who, I suppose, is the *Prophet* Mr. Penn points at) I refer the Reader, for a Taste of his *Prophetick* Talent, to what is before said of him, p. 52.

But Mr. Penn has liberty to produce any other *Prophet* he thinks fit, upon this occasion. And he shall have a fair Hearing.

In the mean time, let all Impartial Men judge betwixt that *Sober* and *Christian Enthusiasm* which is Profess'd, Taught, and Pray'd for in the *Church of England*: And that Mad  
and

and *Blasphemous Enthusiasm*, which is set up amongst the *Quakers*, to give forth *Pretended Prophecies*, and vent the greatest of *Delusions*, in the *Name* of the *Lord*.

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## S E C T. XXIII.

*An Impartial Comparison between Fox, Muggleton, and Oliver's Porter. Wherein is contain'd Fox's own Account, How he came by his Inspiration.*

**C**omparisons, in some Cases, are odious. But when they are *Just*, they Set things in the clearest Light: And we judge most Impartially of our own Faults, when we see them Reprehended in another. For this Reason I have pitch'd upon this Comparison, and began with it in the *Introduction*, p. 5. and will conclude this last *Section* with it, to shew the *Quakers*, that their Pretence to *Inspiration* is built upon no better or other Foundation than theirs whom they mostly Condemn, and whose *Madness* is apparent to all the World. That if they be not able to shew any better *Plea* or *Authority* (as hitherto they have not) for their *Separation* from the *Church* than *Muggleton* or the *Porter* have done, they wou'd seriously bethink themselves, and Return. And to begin with what they most Value

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them-

themselves upon their Gift of *Prophēcy*, and even of the *Fire of London*, upon which Mr. Penn lays so great a stress, and makes Particular Instance, as above, this is to let him and others know that none of their *Prophets* told more expressly of the *Free of London*, than did *Oliver's Porter*; and Great notice was taken of it; and I can produce those who heard him *Proclaim it Publickly*: That is, General Threatnings of *Fire*, &c. He knew as little as the others; but when the *Fire* happened, then these General Sayings of his and others were thought of; and who pleas'd might think them *Prophets*.

Here let me intercede for a little Acquaintance of mine, and one very well known to Mr. Penn, that he may not be forgot, nor lose his Place in this *College of the Prophets*. And he shall produce as good Vouchers for his Gift of *Prophecy*, especially in *Cursing*, as G. Fox himself, or any *Quaker* ever was in *England*. His Name is *Lodowick Muggleton*! Who Pronounc'd a Curse against several *Quakers* by Name, some of whom (*Jos. Coale* was one) died soon after. Which he attributed to the weight of his Curse, and urges as a Proof of his *Prophetick Spirit*. and it was as good a one as that which G. Fox tells in his Journal, p. 488. That Baron *Weston* died soon after he had fallen into a great Rage against Me, says G. Fox: But *Muggleton* has many such *Miracles* to shew, and is a *Liberal Cursing Prophet*, next to the *Great Fox*, who must always

ways have the Preheminence. But *Muggleton* Claims the *Second Rank* of *Worthies*.

And one of his *Disciples* told me, that they had a *Register* of his *Prophecies*, which in due time may be made Publick.

I. He got his *Inspiration* about the same time with *George Fox*; and both equally Qualified.

*Fox*, a *Journey-Man* to a *Shoo-maker* (which Mr. Penn does not mention,

but makes him keep *Sheep*, as *Preface to Fox's Journal*, p. 29.

a just Figure of his after Ministry and Service.) And

*Muggleton* a *Taylor*: And as they were equal in their *Endowments*; so the ground and occasion of their *Enthusiasm* was the same. That is, *Despair*.

For so *G. Fox* tells of himself, in the beginning of his *Journal*, p. 3, 4, 5, 8, &c.

And I had it as to *Muggleton*, from his own Mouth, long before *Fox's Journal* was Printed.

And their Case was so exactly the same, that when I read the *Journal*, it seem'd a very Repetition of *Muggleton's* Story, as he told it to me.

They were both so deeply seiz'd with *Despair*, that, like the *Possessed Man* in the Gospel, they forsook all Human Conversation, and Retir'd into *Desarts* and *Solitary* Places, where they spent whole Days and Nights alone.

And *Fox* tells p. 5. That when *Physick* was Prescrib'd him for this, and *Bleeding*, they cou'd not get one Drop of *Blood* from him either in *Arms* or *Head* (tho' they endeavour'd it) *My Body* (says he) being, as it were, dry'd

up with Sorrows, Grief and Troubles, which were so great upon me, that I cou'd have wish'd, I had never been born.

This was the first Instance we find of a Prophet, who submitted to be Cur'd of his Inspiration by Physick!

But in this sad Condition, and Rack of Soul, he (and Muggleton, as he told me) wander'd about to several Priests and Professors (as he called them) seeking Rest, some Relief from his Despair; but finding none, no Advice that cou'd ease his Tortur'd Mind! he (as Muggleton) concluded the Fault to be in his Physicians (who themselves had run into Schism upon Pretence of their own Enthusiasm, and now read their Sin, in their Punishment) and therefore return'd to his House, whence he had come out, his own Disorder'd and Distracted Mind. And (as he tells us, p. 8.) when all Hopes in them, and [for their sakes] in all Men was gone, so that I had nothing (says he) outwardly to help me, nor cou'd tell what to do — In this most Dismal of all Conditions, quite over-run, and given up to Despair (the Blackest Fury in Hell) no wonder his Brain was turn'd; (Despair in that height, is downright Distraction, and the greatest Spiritual Madness) in this Lamentable State, the least glimpse of Comfort, the smallest Respite from these Intolerable Pangs seem'd Heaven and Paradise to him. Now was I come up in the Spirit (says he) through the Flaming Sword, into the Paradise of God. All

Journal p 17.



*All things were New; and all the Creation gave another smell unto me than before, &c.*

This does lively express the *Mad Joy* which a *Despairing Soul* does find in the least *Shadow of Relief*, in one *Drop* to cool a *Flaming Heart*! And then *Fox* being *Prodigiously Ignorant*, took every new *Thought* that came into his *Mind* (tho' common to almost all the rest of Mankind) to be no less than *Immediate Divine Inspiration*; that this was the very *Voice* of the *Lord* to him, that thus *The Lord* had spoken to him, as he *Blasphemously* boasted, in things, which every body of *Common Sense* knew as well as he: But his *Ignorance* made him think it a *Secret* to all *Human kind*; and the very *Thought* of it was worthy to denominate him a *Prophet sent from God*; and Exalted him to the height of *Spiritual Pride*; and many other *Devils* entering in with him, to his *House* ready fitted to receive them, his *Poor, Ignorant and Deluded Heart*, his *last state* became worse than the *first*.

Thus p. 5. He tells as a wonderful opening (to repeat his *Cant*) which *The Lord* gave to him; and sets it down as most Extraordinary Discovery, no less than *Miraculous* in Magnificent manner. Thus: *About the beginning of the year 1646. (says he) as I was going to Coventry, and entering towards the Gate, a Consideration arose in me, how it was said, That All Christians are Believers, both Protestants and Papists, And the Lord open'd to me, that if all were Believers, then were all Born of God. Here was a mighty Discovery!*

*At*

At another time-(he goes on) as I was walking in a Field, on a First-day Morning, The Lord opened to me, That being Bred at Oxford or Cambridge was not enough to fit and Qualifie Men to be Ministers of Christ: And I stranged at it, because it was the Common Belief of People. But I saw it clearly, as The Lord opened it to me: and was satisfy'd; and admir'd the Goodness of the Lord, who had opened this thing unto me that Morning.

Now this Extraordinary Opening, which this Cunning For so stranged at, because, as he thought, it was the Common Belief of People, was never the Belief of any one Man in the World, that was not in a Fit of Distraction as great as Possess'd him, or his Neighbour Muggleton.

For did ever any Man, in his right Wits, say, That being Bred at Oxford or Cambridge, was enough to make a Man fit to be a Minister of Christ? Then cou'd no Bishop refuse to Ordain any Man that was Bred at Oxford or Cambridge. It is true, That Learning is a Great, and (without Miraculous Endowments, such as were given to the Prophets and Apostles) a Necessary Qualification to fit a Man to be a Minister of Christ, so as to be able to Discharge his Office with Profit and Advantage to his Flock: And such Learning is generally to be had at Universities and Schools; and if this Cobler and his Brother Botcher had been Bred at Cambridge or Oxford, in all Probability, the Nation had been freed from both these Mad-Men. They had not been so Mad, so sottishly Ignorant, as to take

take the *Commonest Notions* in the World for such *Wonders*, such *Supernatural Revelations*; and to have Magnify'd themselves above all Man-kind, for what all Man-kind knew better than they did.

*Fox* had never Recorded it as such a wonderful opening, what he tells p. 6. *At another time* (says he) *it was opened in me, That God who made the World, did not dwell in Temples made with Hands.* And *this at the first* (says he) *seem'd a strange Word. Mighty strange!* *Fox*, it seems, did not know before but that God Dwelt in a Church, as a Man does in a House, so as to be lock'd up, and to be no where else when He was there! This is a worthy Man to make a Prophet of! And these are Notable Discoveries that he has made! And such are all his Discoveries; all his *New Light*. Even this *Fundamental, Distinguishing Principle* of the *Quakers*, of *The Light within*, that is, as all the *Sober* of them do *Now* pretend to explain it, and say that *Fox* himself meant no more by it, than that we are not only to look to *Christ* without us, and, by a meer *Historical Faith*, to Believe that He Died, Rose, &c. for us; But that we must receive the Influence of His *Holy Spirit*, within us, in our Hearts; and that this is it which does *Enlighten* and *Sanctifie* us, &c.

And this no *Sober Christian* ever yet did deny. So that, if this be all they mean by it, *Fox* brought no *New Principle* into the World; no more than all the *Christian World* knew and believed. Only he was *Ignorant* of that: And his

his own *Gross Ignorance* is all that he has Discovered to us.

But he, being thus prepar'd, came at last to be fully Possess'd with the Spirit of *Enthusiasm*; and whatever Roving *Imagination* (which is strongest in *Mad-Men*) took place in his Head; He did Dictate it forth as the *Immediate Command* of God; And perhaps (for who knows the Length which *Enthusiastick Madness* may run!) Might come at last to Believe himself.

*When the Lord* (says he, p. 24.) *sent me forth into the World, He forbade me, To put off my Hat to any ——— And I was required to Thee and Thou all Men and Women.*

Such Hideous Stuff is all the rest of that *Journal*! And perhaps when *Muggleton* is dead, some of his Disciples, may, after this Example, give us a *Legend* of his *Mission, Life, and Miracles*: Which will be nothing behind this of his *Colleague For*: For he began in *Black Despair*, as the other; and both carry'd it on with the most *Ignorant* and *Wild Enthusiasm* that, it may be, was ever heard of.

II. There was a third *Prophet*, of the same *Craft*, who might have gain'd as many *Prose-lytes*, and been as Famous in his Generation, as either of these, but that he was hindered from *Travelling*, by the Temptation of a very Convenient and Proper Lodging provided for him in *Moor-fields*. His *Education* and *Accomplishments* were equal to the others; but he came to greater *Preferment*; He was by *Profession* a *Porter*, to which he was advanc'd in  
*Oliver's*

*Oliver's Court*; where having learn'd to *Cant*, in the then *Mode*, he Commenc'd an *Enthusiast Preacher*, and (as *Fox*) never *Recover'd* to the day of his Death. He cou'd Quote Scripture as *Fast*, and to as little *Purpose*, as either *Fox* or *Muggleton*: Nor did he want his *Disciples*.

I was one day making a Visit to him, with the rest of his Collegiates; and upon a Grass-Plat before his Window, which was the End-Room of the Buildings next the *Postern*; I saw some Women, very busie with their *Bibles*, turning to the Quotations, as he *Preach'd* to them out of the Window; and they did Sigh and Groan, and shew'd as strong motions of Devotion as cou'd be seen at any *Quaker Meeting*. I thought indeed they had belong'd to the *Family*; and told the Keeper, that he ought not to dispose of these so near one another, but shou'd separate that *Preacher* and his *Congregation*, because they fed one anothers *Madness*: But he told me that he had Charge of none but the *Preacher*; and that there often came Persons to hear him Preach, and wou'd sit many hours under his Window, with great signs of Devotion.

This gave me the Curiosity to speak to one of these Women, a Grave Sober-like *Matron*, and I ask'd her, what she cou'd Profit by hearing that *Mad-Man*? She, with a Compos'd Countenance, and as Pitying my Ignorance, Reply'd, That *Festus* thought *Paul* was *Mad*. Which made me Reflect, that there were several sorts of *Madness*; and what ill luck some *Mad Folks* had to be Clos'd up, whilst others went about the Streets.

This

This, and not *Prisons*, had been the proper *Lodgment* for *Fox* and *Muggleton* (who boasts too of his *Sufferings*) as well as *Oliver's Porter*.

III. But (if there cou'd be any *Diversiſon* in *Madneſs*) it wou'd make one *Merry*, to behold the *Civil-War*, as there was constantly betwixt *Oliver's Porter*, and the other leſs *Mad-Men*, who call'd him *Mad*, and he call'd them *Wicked* and *Prophane*, and Pronounc'd *Curses* againſt them *In the Name of the Lord*, for Deſpiſing his *Gifts* and *Miſſion*; ſo do the *Quakers* and *Muggletonians* *Curſe* one another bitterly; and call one another *Serpents* and *Sorcerers*. I have heard a *Quaker* ſay, that *Muggleton* deſerv'd all that he met with, that is, *New-Gate*, *Pillory*, and his *Books* burn'd; becauſe, ſaid the *Quaker*, he was a *Deceiver* of the *People*. And *Muggleton* ſays the ſame of them, and that *Fox* met better *Treatment* than he deſerv'd. And the *Authority* of the one is as good as the other. And there we leave them.

IV. But this I muſt ſay, that *Muggleton* ſtickſtruer even to *Fox's Principle* of *Enthuſiaſm*, than either *Fox* himſelf or his *Followers*.

For *Fox's Chief* and *Only Principle* was at firſt, to Direct Men to the *Inward Anointing*, and that *They needed no Man* to teach them; but as the *Anointing* teacheth them. Therefore that they ſhou'd come off from all *Mens Teaching* unto *God's Teaching*: For that *God was come* to Teach His *People Himſelf*. But *Fox* wou'd not

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See his *Journal*, p 5. 31. and 57.

truſt

trust to this; for he went about Teaching *outwardly* and has Erected an *Outward Church-Discipline* and *Authority* to *over-rule* that *Anointing*, if it prove *Refractory*. And though they have rejected the *Sacraments* as *Outward* things; yet they keep up an *Outward Ministry* and *Preaching*; which are more Inconsistent with their Principle, of Reducing all to the *Inward*, and waiting for the *Lord*, in silence, *within*, &c.

But *Muggleton* has no *Outward* either *Sacraments* or *Teaching*, nor any *Outward Worship*, or *Assemblies* for any thing Relating to *Religious Matters*; But leaves every Man Free to follow his own *Impulse*. and to an *Universal Liberty* of *Conscience*. If any Embrace his Principles, *Welcome*, If not, *let them go*.

This is true *Liberty of Conscience*. And sticking to the *Inward Principles*.

With which the *Quaker-Preaching*, and *Church-Discipline*, is altogether Inconsistent; even as *at first* Taught by themselves.

V. However *Muggleton* and *Fox* must be allow'd to be Brethren; tho' not in equal Perfection) because they both set up to Destroy the *Outward*, or whole *Body of Religion*; and Reduce it all to a *Skeleton* or a *Ghost*, upon Pretence of giving Preference to the *Spirit* or *Inward Part of Religion* (which none denies) as if one shou'd Destroy the *Cask* to Preserve the *Wine*, upon Pretence that the *Cask* is no part of the *Wine*.

But

But these two *Mad-Men*, ~~Fox~~ and ~~Spuggleton~~, being totally Ignorant of this, thought themselves *Spiritual*, by running down all *Outward Forms*; and both their *Inspirations* came from the same Author, *The Father of Lyes*, who, in that *Hurricane of Schism and Rebellion*, got an *Act of Parliament* for *Toleration and Liberty of Conscience* to sow his *Tares* at *Noon-Day*, with *Doors open*, &c. and he made full use of his Liberty. He enter'd into the *Herd* of our *Swine*, the *Beasts* of the *People*; and drove them over *Precipices* of *Enthusiasm*, to Perish in the *Ocean* of *Herésie* and *Error*. Among these *Jannes* and *Jambres*, ~~Fox~~ and ~~Spuggleton~~, were *Chiefs* of greatest Note. But ~~Fox~~ has got more *Followers*; and, late, some, tho' very *Few*, of more *Sense* and *Learning*. Whose Labours have rendered their Cause much more Deform'd; like a *Monkey* Dress'd in *Mans* Clothes, and set on Horseback; or, as a *Jewel* hung in a *Swines* Snout. The *Jargon* was something agreeable to the *Enthusiasm* of *Mechanicks*; both alike *Intelligible*! But to see it Dress'd up in the Guise of *Learning*, and set off in Mr. *Penn's* *Elegant* *Stile* ——— 'Tis such a *Sight*! And it has undone them, by *Discovering* them: For being now made to speak *Sense*, they are capable of being answer'd by *Reason*.

VI. There are several others of *Fox's* *Disciples*, whom I might justly bring in to this Comparison; and I have shewn more *Monstrous Delusions*, and even *Diabolical Possessions* amongst the *Quakers*, than any they can  
instance



Instance amongst the *Muggletonians*; and which are much more dreadful than the *Entbusfastick Madnes* of *Oliver's Porter*.

Yet while they are enrag'd against the others, they endeavour (all that is, in their Power) to *Extenuate* and *Excuse* the far greater *Excesses* amongst themselves. And when any of them are found out, and Detected so plainly to the Eyes of the World, that they are forc'd (seemingly at least) to Disown them, yet they do it with more *Tenderness* and *Alleviation*, than they afford to any of those who separate from them, tho' upon the strongest *Conviction* of their *Consciences*, and the most Rational Grounds.

This is the Reason why the *Quakers* cou'd *Palliate* and *Excuse* *James Milner*, as above-told, for saying that he himself was *God* and *Christ*: but yet were all in a Flame against *George Keith*, for Preaching the *Insufficiency* of their *Light within* to *Salvation*, without the *Person* of the Man *Christ Jesus*, as *without us*. For this destroy'd all their *Foundations*, and the *Kingdom* of *Satan* which he had set up on high amongst them. And therefore he stirr'd up all the *Rage* and *Zeal* of his *Profelytes* against any who durst assault his *Assylum*, his very *Temple* and *Throne*.

*James Milner* was judg'd to have a *Pure Seed* in him, notwithstanding of his *Horrid Blasphemy*, and *Lying Prophecies* before-told. For they were indeed the *Pure Seed* and *Doctrine* of the *Quakers*, tho' he Blurted it *Unseasonably* and too *Plainly*.

Z

But

But G. Keith for his most *Christian Doctrine*, of a *Christ without*, was *Condemn'd* by their late *Yearly Meeting*, in their *Bull of Excommunication*, as *Acted* by an *Unchristian Spirit*. And it is the *Sense and Judgment* of this *Meeting* (say they) That the said *George Keith* is gone from the *Blessed Unity* of the *Peaceful Spirit* of our *Lord Jesus Christ*, and hath thereby separated himself from the *Holy Fellowship* of the *Church of Christ*, &c.

This is as High as any *Pope* or *General Council* ever yet pretended. It is not only from the *Fellowship* of the *Quakers* in *England*, or *Pensilvania*, but of the *whole Church of Christ*. Of which the *Yearly Meeting* of the *Quakers* in *London*, think themselves the sufficient *Representatives*, and capable to *Determine*, and *Conclude* them by their *Votes*.

But there is one thing come in my way, which I ask the *Reader's Patience* to set down. It is told before, p. 68. how *Mr. Penn* at *Ratcliff-Meeting*, the 17th of *Feb.* 1694. Pronounc'd *G. Keith* an *Apostate* In the Name of the *Lord*. This was before *G. Keith's* *Condemnation* in the *Yearly Meeting* 16th of *May*, 1695. This *Apostacy* of *G. Keith's* was by the *New Doctrine* of a *Christ without*, he had *Preach'd* in *Pensilvania*, which occasion'd the *Tryals* and *Debates* there, I have mention'd. And upon the noise which these *Proceedings* made here in *England*, amongst the *Quakers*, *Mr. Penn* (the *Propriator* of *Pensilvania*) wrote to one *Robert Turner*, a *Quaker*, *Justice of Peace* in

in Philadelphia, where the greatest Contest was, about G. Keith's New Doctrine, in which Letter were these words, *I am sorry any shou'd Quarrel: Honest and Learned George Keith. My Love to him. Let him live in his Principles. If I conde there, that Controversie, with the rest, shall soon vanish; and he shall want no Encouragement from me; for I love his Spirit; and Honour his Gifts, and his Peculiar Learning, especially Tongues, and Mathematicks, his Platonick Studies too: All being sanctify'd to the Truths service, which is worthy to have the Prebeminence.* Thus Mr. Penn. And that which I wou'd know from him, is, whether George Keith has since vary'd from that Doctrine which he Then Preach'd in Pensilvania? I do not hear, it is so much as alledged that he has, in the least tittle, vary'd since that time. And if so, here will be a sad account of that **Infallible Discerning Spirit** which the Quakers do appropriate to themselves to Judge Persons and Things, Powers, *See before, Magistrates, Kingdoms, and Sect. VI. p. 33.* Obstacles. And may it not, upon this occasion, be said to Mr. Penn, in the words of G. Fox (Gr. Myst. p. 96.) *Thou not being Infallible, thou art not in the Spirit, and so art not a Minister.* For when he wrote the above Letter, he judg'd G. Keith to have a Right Spirit, and desir'd to let him live in his Principles: And yet, for the very same Principles, he has since judg'd him an Apostate, enter the Head of him. *I love his Spirit, says Mr. Penn. It is An Unchristian Spirit, says* the

the *Yearly Meeting*, whereof Mr. Penn was a Principal Member. The Tendency of others of his late Writings (says the *Yearly Meeting*, in their aforesaid Bull of Excommunication against George Keith) hath been to Expose the Truth: Did not Mr. Penn then Guess very ill, when he gave it under his Hand (as above-said) that All G. Keith's Studies were Sanctify'd to the Truth's service? These Writings which the Meeting meant, were what G. Keith had Printed in *Pensilvania*, in Defence of those Principles, which Mr. Penn then approv'd, at least so far as to give them Toleration, and to let G. Keith live peaceably in them. For George Keith had not, before that Excommunication, Printed any thing against the Quakers, after his return into England from *Pensilvania*.

VII. Now, since they so plainly Contradict themselves, and one another, and have thus palpably expos'd their vain pretence to a Spirit of Discerning; which whosoever wants, even to the length of knowing Mens Hearts (which is the Peculiar of God alone) and to Distinguish an Holy Man from an Un-Holy Man, without speaking ever a Word, and to give an Infallible Character of any Man's Estate, and how they stand before God, cannot (according to G. Fox) be a true Minister of Christ (as before is shewn, *Self*. VI. N. II. p. 33, 34.) wou'd it not now be proper to exhort these Men to Repent?

But I must tell them, that they must first Cease to be Quakers: For they who pretend to Infallibility can never Repent, or Acknowledge

ledge a Fault. Therefore the *Quakers* do not ask Pardon for Sin, because they say, they have no Sin. If any one can give Evidence, that ever he heard, at any *Quaker Meeting*, Remission of Sins Pray'd for, he is desir'd, for the Vindication of the Truth, to Declare it.

God has Promis'd to Give to those who Ask; but those who will not Ask, have no Title to any Promise in the Gospel. Their Condition is the most Desperate of any of Mankind. The Lord help them, And hear our Prayers for them, since they will not Pray for themselves. Had ever the Devil any Poor Creatures at such a Lock before! To bar up their way, by a Proud and Blind Conceit of Perfection, from seeking, or so much as *Wishing* to Return from their Sins!

And the same Principle must keep them from making any Restitution to Man: Because a Wrong to Man, is a Sin against God; and therefore, if they cannot Sin against God, they cannot do any Wrong to Man; and on the contrary, if it can be prov'd, that they have done any Wrong to Man, it follows certainly, that they can Sin against God. Therefore, they must put it to that Issue, whether any *Quaker* ever Wrong'd any other Man; and to let their Infallibility stand and fall with this. They must do this, they cannot Refuse it, as being a necessary Consequence of their Principles. And yet they will not do it, they cannot do it: Because there are many and undeniable Instances which can be produc'd to

the contrary ; and if the *Friends* desire any, for satisfaction, they shall have sufficient : But, for the present, I do here demand *Reparation*, in the behalf of the *Church of England*, for all the Vile and Scandalous *Epithets*, which the *Quakers* have bestow'd upon her (some of which I have Repeated) and indeed upon the whole *Catholick Church* ; and upon all the *Christian Kings* that ever were in the World, making them all *Apostates* and *Anti-Christ's* (as above is Quoted out of *G. Fox's several Papers*, &c. p. 219, 220,) and likewise in behalf of all the *Particular Persons* whom they have traduc'd, with such *Odious* and *Hell-fetch'd* Names before-mention'd, *SECT. XVII.*

But particularly, in behalf of one whom they have most scandalously *Robb'd* ; the Person wrong'd, is Mr. *Selden*, and the Thief is *Francis Howgil*, in whose Works there is a Discourse against *Tythes*, that is *stol'n*, most apparently, in whole Paragraphs *Verbatim*, out of Mr. *Selden's History of Tythes* ; which I have compar'd. It was shew'd to me as a *Learned* piece of a *Quaker* ; but I soon found the Deceit, and think it incumbent upon me to Detect it. This will let the World see, that the *Quakers* Railing against *Learning*, was only because they themselves had none of it : But when they thought that they cou'd make any Advantage by it, they wou'd venter even to *steal* it from others.

I wou'd now desire the *Friends* to tell me, whether *Selden* was not *Inspir'd* as much, or rather more than *Howgil*, since *Howgil* only stole

stole from him? And whether this *Plagiarist* has not mightily expos'd the *Friends* assurance of their own *Infallibility*; since they durst not trust to their *Light within*, but come for help to those, whom they had vilify'd, and run down as very *Anti-Christ*s and *Devils*, and the *Seed of the Serpent*? Let no Man have the Name of a Minister (says G. Fox, in his *Several Papers* before Quoted, p. 33.) that is made at Schools and Colleges, and by the Tongues the Natural.

But, it seems, their *Ministers* may borrow Tongues from those that are bred at Schools and Colleges, as the *Israelites* did Jewels from the *Egyptians*.

But the *Israelites* did not steal the *Egyptian's Jewels*: They had their good leave, before they took them.

But alas! They stole their Gods too. These *Quakers* (whether they know it or not) have stol'n and Improv'd the Ancient most *Anti-Christian Heresies*, as I have shewn above, p. 145.

VIII. They have rather outdone them, even *Diotrephes* himself, in loving the *Premminence*, and that above the very *Apostles*.

They really thought themselves to have a Dispensation beyond the *Prophets* or *Apostles*; whom they call'd *Low and Carnal in their Day* (see before, p. 126.) I can name those that now stand high among them, who being press'd with a Text out of one of *St. Paul's Epistles* (not twenty Years ago) did, before many Witnesses, of the Principal *Quakers*,

not stick to say, *That Paul was Dark and Ignorant, like---(him whom they oppos'd) and that they saw beyond him.*

The occasion of this (if the *Friends* pretend not to remember it) was a solemn *Meeting, or Council* which was call'd of some of their *Principal Preachers in London*, about the Year, 1678. upon an *Accusation* preferr'd by some of them against one of their Number, for these three *Heretical Doctrines*, as they Esteem'd them. 1. *That the Body of Christ arose out of the Grave.* 2. *That Christ is to be Pray'd to.* 3. *That we must come to the Father through Christ.*

There were various *Opinions* in that *Learned Council* concerning all of these; they being such *Deep and Abstruse Points in Divinity*. But none of the *Heretical* side were *Discomfited* by the other, or caus'd to sign *Instruments of Condemnation* against themselves, as in other Cases is usual with them.

Upon the 2d Point, that Text, *1 Cor. 1. 20* being urg'd as a Proof for the *Invocation of Christ*, the above Answer was return'd, *That Paul was Blind and Ignorant, and that they saw beyond him.* And they stood upon it, that no *English Quaker* was ever heard *Pray to Christ*.

If the *Friends* think it more for their Service, that *Name, Time, and Place* be set down; it shall be done, whenever I can say, that it is upon their Request; because I wou'd be *Civil*. In the mean time I can tell them, that about the Year 1662. *John Parrot*, one of their Chief

*Prea-*



*Preachers*, being question'd for some Expressi-  
on he had us'd, he justify'd himself, by shew-  
ing the like in the Prophet *Hosea*; to which  
*G. Fox* answer'd, *That the Prophets were not*  
*come to the Son*. This was a common say-  
ing with him. And at another time, one  
pressing *John Bolton* with the Authority of *A-*  
*braham*, he said, *Abraham* was before *John*; and  
that the *least* in the Kingdom (i. e. of the  
*Quakers*) was greater than *He*. But of this  
enough before: And it is now time to come  
to a Conclusion.

IX. Having first given this Advertisement  
to the Reader, that I have not to some few  
Matters of Fact set down my Vouchers: And  
sometimes set down but the two first Letters  
of their Names, which is but seldom; and  
then only when they were not willing (unless  
upon necessity to clear the Truth, which they  
will not refuse) to have their Names expos'd  
to the *Fury* of the *Quaker-Spirit*; which throws  
so much Dirt upon any who dare oppose them,  
that no Man, tho' never so Innocent, wou'd  
desire to be so Bespatter'd; which is the Rea-  
son given by the Ingenious Author of *The*  
*Third Part of the Quaker's Quibbles*, Printed  
1675. why he did not let himself be known.  
And may be one Reason why they have not  
yet attempted any Answer to that Book alone  
(I think I may say) of all that have been  
wrote against them: Being depriv'd of their  
belov'd *Topick*, which they use instead of *Ar-*  
*gument*, to *Valise* and *Discredit* all that is in  
their

their Power, the *Good Name* of any who writes against them.

Let the Reader take this for one Reason (if he please) tho' I say not that it is the only one, why the Author of this small Treatise has not troubled the World with his Name.

For he desires no stress to be laid upon *who* says, but upon *what is said*. Besides, he thought it needless to tell his Name to these Gentlemen with whom he has to do; because, as before Quoted, p. 33. *George Fox* says, That *they* (the Quakers) *have an Infallible Judgment to judge Persons and Things*.

Which yet has not discover'd to them the Author of *The Quakers Quibbles*: And *this Author* may perhaps escape as well; tho' his Concern is not great, if it prove otherwise.

The

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## The CONCLUSION.

**I** Will make no Excuse for the length of this Discourse, because that wou'd make it longer. But I think it necessary to give the *Quakers* this satisfaction (if they will take it as such) and to assure the Reader, that there is no mixture of any Personal Prejudice in this Undertaking: For I do freely own, that I have a real Kindness and good Wishes for every one of the *Quakers* that I have hitherto been acquainted with; and I never receiv'd any sort of Disobligation from any of them, in my whole Life. And that it was, in a great measure, for their sakes, that I engag'd my self in this Controversie; out of an earnest desire to open the Eyes, at least of some of them, to see those Horrible Delusions, wherein they are led. And, in the next place, to hinder the Encrease of such Pernicious Doctrines, and prevent others from falling into their Snares.

But because it wou'd be too great hopes to expect the Conversion of all of them at once (I wish I may be mistaken) and that I am told it is their Custom to Answer all Books which are Printed against them.

I do

I do, before hand, give a necessary Caution to whomsoever shall be appointed to this Task, that they shou'd not after their usual Fashion, Carp at some word, or Expression, and neglect the whole substance of the matter against them, or give one general Evasive Answer to the whole; as they have done to the *Seven Quæres* bearing Date the 15th of May, and Presented to their late Yearly Meeting the 17th of the same May, 1695. (the same day that they Excommunicated *George Keith*) whereby the better to Conceal their *Jany* Answers, which *All* carry two *Faces*, looking two direct contrary ways. For being Caution'd in the Introduction to the said *Quæres*, in as plain Terms, I think, as words can bear, of their manner of double *Answers*; particularly as to the *Nature* of *Christ*, how that they can subscribe the whole *Creed* (as above-told) and yet not mean one word of it of a *Personal* *Christ*, existing now in *Heaven*; in his own true *Humane* Nature, without all other Men: Or that he is now any otherwise a *Man*, than as existing in His Saints: But that they mean all they say of their own *Light within* Only, which they call a *Spiritual Christ*, and shedding *Spiritual Blood*; &c. within them. And being thus Caution'd, and Desir'd to clear themselves from this Imputation (if it was one) by giving a plain *Yes* or *Nay* to the said *Seven Quæres*; of which the 1st *Quer* was, *Do you believe in a Christ without you; now in Heaven?* And *Quer. 6. Is Christ now, at this day, and for ever to come Truly and Really a Man,*

*Trinue and Proper Human Nature, without all other Men?* These are plain and short *Queres*, and yet they say, in their Answer, That they cannot give their *Yea* or *Nay* to each *Query* as desir'd, because they were not *Plain and Direct Queres*. And therefore, put them all off together, with one *General Answer*; wherein they proceed in the same manner against which they were Caution'd, and which they were told was laid to their Charge, as a *Trick and Deceit* of theirs to Hide and Cover their *Monstrous Heresies*; but, notwithstanding of all this Provocation, they still use it; they must use it, for they have no other way left to blind the Eyes of the World, and to preserve the least pretence to the Name of *Christian*. Accordingly, in their said Answer, they tell of *Christ, born of the Virgin Mary, who suffered under Pontius Pilate, &c.* but they keep off the whole stress of the *Queres*, viz. Whether they believe in such a *Christ*, as without them? And that he is now, at this day, a *Man*, without all other Men, No, not a word of this, this pinches too close. And I think this a full *Confession* of their *Heresie*; while they will not, by any means, be brought in plain Terms to disown it. And then give such a *Senseless*, and apparently *False Excuse* for it; as that the *Queres* were not so *Plain*, and *Direct*, as that they cou'd Answer to them *Particularly*: And refer, in general, to their Books already Printed.

Out of some of which, *George Keith* has Collected their *True and Genuine Answers*, to each of the said *Queres*: And they are Printed, toge-

together with the *Quæres* and their *Answer*, by *Walter Kettilby*, at the *Bishop's-Head* in *St. Paul's Church-Yard*, 1695. under this Title, *Gross Error and Hypocrisie Detected*, &c. to to which I refer the Reader.

And, I may, perhaps, present him with a further Examination of the above-said *Quaker-Answer* to the *Seven Quæres*, of their waving to Answer, as to the *Satisfaction* of *Christ*; wherein they dare not deny themselves to be direct *Socinians*; and of some other Material Points, which I will not insist upon, in this, that has already swell'd so much beyond its first intended bounds.

Only I do *now* give this Caution to those *Quakers* who shall be ordain'd to Answer this Book (if they so think fit) that they serve it not as they have done the *Quæres* before-told; but that they wou'd Reply distinctly to each *Section* by its self: And not Answer a Book as *Rats* do, by nibbling at some corners of the Leaves; stealing through it like *Moths*, to no other purpose than to deface some *Words* at a venture, without any need so much as to open the Book, or examine into the *Sense* and *Meaning* of it.

Otherwise, let them pass it, in *Silence*, and that shall be taken for a full *Confession* of the *Charge*.

But if they will Answer, I desire that they wou'd (for Brevity, and to give us a taste of their Spirit) begin with a plain *Yea* or *Nay* to the *Two* of the *Seven Quæres*, which are above inserted, *viz.* the *First* and the *Sixth*. These  
are

are not so *Long*, nor so *Intricate*, as not to admit of a Plain *Yea* or *Nay*, in Answer to them : But if the *Quakers* refuse this, or shall over again, after all this *Caution*, give only a *General* and *Evasive* Answer : Then I shall Conclude, and I believe, all the *Readers* with me, That nothing fair is intended by them, or to be expected in their Answers to all the rest of this Book : And that they are not found in the Faith.

24th of *February*, 1696.

Being St. *Matthias's* Day, who was Chosen in the Place of the Traytor *Judas* : And the *Collect* Prays for True and Faithful *Pastors* to the Church, and to preserve Her from *False Apostles* and *Teachers*. Amen.

*This is what was Promised, p. 169.*

Sir,

**T**He Verb in the *Saxon* Tongue used to express *Baptizare*, to Baptize is *fullian*, or *fulligean*, which literally signifies to *Wash*, *Rense*, and to *Cleanse*, and *Purifie by Washing and Rensing*. Hence the Noun *fullene* in *Saxon* signifies a *Fuller*, Mark IX. 3. *ƿ hy ƿear ƿurdon Ʒlitende. ƿƿa hƿite ƿƿa ƿnap. ƿƿa nan fullene ƿfen eoƿƿan ne mæg ƿƿa hƿite Ʒedon,* and his Rayment became shining, as white as Snow, so as no Fuller on Earth can whiten them. From this

this Verb *fullian*, to *Baptize*, comesthe Noun *fulluht*, for Baptism, and from the Noun *fulluht*, *John* the *Baptist* is always called in the printed *Saxon* Version of the Gospels, which follows the Antient: *Latin Vulgar*, or *Italick* Version before it was revised by St. *Hierdm*, *Iohanner* *re fulluhtope*, *John* the *Wasber*, *Renfer*, or *Cleanser*, and as the Verb *fullian* is used in that Version to Baptize with Water, particularly, *Matth. III. 11. pi-todlice ic eop fullige on wætere to dædbote*, *I indeed Baptize you with Water unto Repentance*: So it is used in Translating the Solemn Commission which our Lord gave the Apostles to go, and Baptize all Nations, *Matth. XXVIII. 19. fapað pi-todlice 7 læpað calle þeoda. 7 fulligeað hig on naman fæder 7 suna 7 þæs halgan Gastes. Go therefore and teach all Nations, and wash them in the Name, &c.* The *Saxon* Church, as all the Churches of God before it, understood this Commission to mean *Water-Baptism*, and therefore they called the Baptismal, or *Christian-Name*, *fulluht-nama*, and the *Font*, *fulluht-rope*, *Baptismi locus*, *fulluhter-bæð*, or *fulluht-bæð*, *Baptismi lavacrum*: *7 hine gecprætad. 7 hine eft æfter fære mid fulluht-bæð aþpogh. And he Catechised him, and again after a little time washed him, in the laver of Baptism*, *Bed. Hist. Eccles. p. 176.* what the Translator of this Venerable Author here expresses by a Circumlocution of *washing in the laver of Baptism*, he expresses afterwards, p. 392. by the fore-mentioned Verb *fullian*: *he næfpe þa þenunge to cprætienne oð to fullianne on þære geleopnian mihte, he cou'd never rightly learn the Office of Catechising, or Baptizing.* The



The Manuscript *Dano-Saxonick* Version of the Gospels in the *Cottonian* Library, which follows the Translation of *St. Hierome*, useth the same Verb *fullian*, or *fulpian*, *Matth. XXVIII. 19.* only ill spelt: *gaað foppðon lepuð alle † cynno fulipan- † hædno. dehin in Noma fædoper 7 Sana, 7 halger garter. For which cause go; teach all Generations, of Gentiles, washing them in the Name, &c.*

But the other *Dano-Saxonick* Version of the Gospels in the *Bodleian* Library, commonly called *Codex Rushworthianus*, uses the Verbs *dyppan*, and *depan* for to Baptize, and truly very properly, those words signifying to dip, or immerse, as *βαπτίζεν* doth. So *Matth. III. 11.*  *Ic eopie depe 7 dýppe in pytpe, I Baptize or dip you in water*, and the Participle of the same Verb is used in *Matth. XXVIII. 19.* of that Version: *Go therefore and teach all Nations [dyppende] dipping, or immersing them in the Name, &c.*

In the ancient *Gothick* Version of the Gospels out of the *Greek* by *Ulphilas* Bishop of the *Goths*, *βαπτίζεν* is rendred by the Verb *daupjan*, from whence the *Saxan* *dyppan* is derived. And from *daupjan* *Ἰωάννης ὁ βαπτίζων*, *John the Baptist* is rendered *Johannis Sa daupjands*, *John the Dipper*, and *βαπτίζους* is rendred by the Noun *daupeins*, which literally signifies Dipping, or Immersion, or Washing by Dipping, or Innerfion, as is plain from *Mark VII. 8.* where *βαπτίζους ποτηρίων*, *washing of Cups*, is rendred in the plural number *daupjains Sticje*, *Baptismata Calicum*, *Washing of Cups*. Indeed neither *Matth. XXVIII. 19.* which is the Text

in Controversy betwixt you, and the *Quakers*, nor *Mark* XVI. 16. are to be found in the maimed Copy of the *Gothick* Version, which wants many whole Chapters, and parts of Chapters, which are lost, but it may be presumed that the Verb *dauþian*, to *Dip*, or *Immerse*, was used in both places, because in the ancient *Francick*, or *German* Language, the Verb *douþhen*, or *touþhen* signifies to Baptize, and the Noun *douþha*, *touþha*, *douþh*, *touþh*, signifies *Baptism*, as in the Paraphrase of *Willeram* on the *Canticles*, the *sielan*, the *ther*, *jugethet*, *sint in ther a douþha*, *Animæ, quæ renouantur in Baptismo*. In *Cant*, *Cantic*. Cap. I. So *toufen* is to Baptize, and *toufar* is *Baptista* in *Olfrid's* *Rythmical* Version of the Gospels, but I have not the Book by me to Cite my Authorities, nor to give you the Words in which he renders our Blessed Saviour's Commission to Baptize, *Matth*. XXVIII. 19. I wish it were now in my Power to Consult for you the Noble *Francick* Book, which is one Harmonical Gospel made out of the four Gospels in the *Cottonian* Library, or *Junius's* Copy of the *Francick* Version, of *Tatians Monoteffaron* in the *Bodleian* Library, in which the *Francick* is compared with the *Gothick*, and *Saxon* Versions, by that most Learned Man: But my Distance from the City, and University, and want of Health, will not allow me to take Journeys to Consult Mss. in Winter. But I presume the Verb *toufen*, *doufen* or *douþhen* to *Dip*, or *Immerse*, is the Verb used in those Mss. *Matth*. XXVIII. 19. or some other Verb  
in

in *Francick*, which would equally prove that those Translators understood *Baptizing* in that Text, in the literal Sense, for *Baptizing with Water*.

In *Luther's German Translation* of the Holy Bible, that Verb is also made use of, *Matth. XXVIII. 19. darumb gehet hin, und lehret alle Volcker, und tauffet sie in nammen des Vatters, &c. Therefore go hence, and teach all People, Dip, or wash them in the Name of the Father, &c.* and in the *Dutch Translation*, gaet dan hinen, onderwyft alle de Volcketen deselve doopende in den Name des Vaders, &c. *Go then hence and teach all People, dipping or washing them in the Name of the Father, &c.*

In the most Excellent Translation of the Bible into the *Islandish Tongue*, Printed at *Stockholm 1584*. To *Baptize*, is always rendred by the Verb *ad skyrta*, which literally signifies to wash with Water, but to wash with it Mystically, or with Mysteious Purposes, and Intendments according to Religious Rites, Customs, Ceremonies, and Institutions. And from this Verb the Nouns *skyring*, and *skyrta* signify Mystical washing, or Lustration by Water, as in *Hebrews IX. 11.* where the divers Ritual and Ceremonial Washings or Lustrations under the Law, are called *Marguis* *Uigar skiringar*, and therefore *John's Baptism* being a *Mystical Washing* or *Baptism* unto Repentance for the Remission of Sins; the College of Antiquities at *Upsal* in their *Islandish Version* of the *Gothick Gospels*, render *Johannis sa dauplands*, *John the Dipper*, *Johannes*

**Skyrrare, John the Mystical Washer.** And for the same reason the word is used to signifie *Bap-*

† *Didst Sanctifie Water to the Mystical Washing away of Sin, Office of Publick Baptism.*

*tizing of Christians; Christian Baptism being † a Mystical or Sacramental washing of the Body by Water, not only as it is a Ceremony of Admission, or Initiation*

*into Christ's Mystical Body the Church, but as it is a Sacramental Sign, and Seal of Remission of Sins to all true Believers, at it is Written Mark XVI. 16. He that believeth, and is Baptized, shall be saved: In the Islandish Version, Þuet hann truer, og verður skyrdur, þa skal þrælsadur verða, Whosoever believes, and is Mystically washed, shall be saved. So Acts XXII. 16. Ananias said to Paul, Arise, and be Baptized, and wash away thy Sins. In the Islandish, Rys up, og laaþ skyra þig. og afþwas so þinar sinder, Rise up, and be Mystically, or Sacramentally washed with Water, and so wash away thy Sins. From this Secret, Mystical, or Sacramental meaning of Baptism, it is called by the Apostle, the washing, of Regeneration; and therefore is properly rendred in the Islandish Translation by the Verbal Noun Skyryn, which signifies washing with Lustral water; but to conclude, without further entring into your Province, the Solemn Commission, which Christ gave to his Apostles for this Mystical, Lustral, or Sacramental washing, Matth. XXVIII. 19. is thus rendred in the Islandish Version: Þyrrer þui gange þiet ut, og læret allar þioder, og skrif þær i nafne þodr, &c. Therefore go abroad*

*abroad, and teach all Nations, and Mystically wash them in the Name of the Father, &c.*

Thus, Sir, I have sent you the old Northern Versions of *Matth. XXVIII. 19.* with the *Islandish* Version of the place, all which shew that the several Interpreters of it understood it of *Water-Baptism* in a literal Sense. And I heartily pray God that these Observations, in Defence of his Holy Ordinance, may help to make our *English Quakers* sensible of their great Error, and Sin in neglecting, and despising of it. I also beseech God to Bless all your Labours for reducing of them with Success and remain with all respect:

Dear Sir,

Jan: 24. 1696.

Your most Faithful Friend,

and Humble Servant.

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## ADVERTISEMENT.

Page 79, I have set down a Quotation out of Mr. Penn's *Address to Protestants*, which I took out of another Print, not having the *Address* by me to Consult. But because I love not to take Quotations upon trust, I procur'd the Book (tho' after that Sheet was Printed off) and found indeed the Words exactly as Quoted: But (to do Mr. Penn right) they were not set down as his Opinion; but rather as one of the Grounds of *Persecution*, which he finds fault with. Yet the use for which I brought that Quotation, will suffer nothing for the loss of it: For it was added but by the by, in aid of a larger and more full Quotation, against *Liberty of Conscience*, which I have faithfully Transcrib'd out of Mr. Penn's *Brief Examination and State of Liberty Spiritual*. For his *Address to Protestants*, upon the (then) *Present Conjunction*, An. 1679. when the *Quakers* needed a *Toleration*; run so High for *Liberty of Conscience*, and against *Persecution*, that the *Seperate-Quakers* took advantage of it against *George Fox*, and the rest of the *High Church-Quakers*, who had *Excommunicated* them, for not submitting to their *Authority* and *Injunctions*. And this gave no small Offence to the *Foxonian-Quakers*, who, for this Reason, were not pleas'd with Mr. Penn's *Address*. Therefore, to mollify them; and to keep up the full *Authority of Their Church*, tho'

tho' he wou'd throw down *Ours*, he wrote his *Examination and State of Liberty Spiritual*, An. 1681. which is (in effect) an *Answer* to his *Address*, and totally overthrows it; and all Pretence to *Liberty of Conscience*, which he calls *A Loose Plea*, even in the *smallest Matters*, as you will see in the Quotation which I have set down, p. 77, and 78. And therefore that Quotation out of his *Address*, which I have mention'd, p. 79. viz. That *Holy Living is become no Test among us, unless against the Liver; The Tree was once known by its Fruits, 'tis not so now; the better Liver, the more Dangerous, if not a Conformist.* I say this, tho' design'd by him against the *Church of England*, for not giving *Toleration* to the *Quaker-Heresies*, because of their *Innocent Lives*, as they pretended, Lies still against Mr. Penn, and the other *Foxonian Quakers*; for their *Severity* (as far as their *Power* reached) against the *Seperate Quakers*, as *Story, Wilkinson, &c.* who differ'd from them in much *smaller Matters* than the *Quakers* do from Us. And the *Lives* of these *Seperatists* were as un-exceptionable as any of the *Quakers*: Yet this was no *Plea* for Favour from the *Church-Quakers*, *Holy Living was no Test with them, &c.* as Mr. Penn has said, and it is left to him to Answer. And tho' the use I made of it was in Relation to the *Seperate Quakers* (as you will see in the Place) and that it is still, as Quoted for a full Proof in that Point; And therefore I needed not have made any Excuse for it; Yet, because Mr. Penn, in the Place Quoted, did

not speak it with Relation to the *Seperate Quakers*, but to the *Church of England*, I thought it was fair to tell so much in this *Advertisement*. And I have been so careful in my *Quotations*, that tho' disproving of them was the only effectual Answer cou'd have been given to *The Snake*, yet *G. Whitehead*, in all his *Venomous Antidote* against *The Snake*, has not found one to be *False*: But generally slides from them, without taking any Notice of them; because he well knew they cou'd neither be *Disprov'd* or *Answered*. And all the *Quaker-Books* (especially of so great a *Rabbi*, as *G. Whitehead*) being *Approv'd* by their *Second-Days-Meeting* of their *Preachers* and *Elders*, we must take it for *Granted*, that this is the *Opinion* of them *All*. And therefore that we have *All* their *Suffrages* to the *Truth* of the *Quotations* in *The Snake*; which is the very *Jugulum Cause*, and inferrs all the rest.

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## SUPPLEMENT,

*Upon occasion of George Whitehead's Answer to The Snake in the Grass, lately Published.*

**S**INCE this *Second Edition* of *The Snake in the Grass*, began to be Printed, there has come out an *Answer* to it, by *George Whitehead*; with which I am very well pleas'd, because it *Confirms* all the *Matters of Fact* there Related, to every Purpose and Intent for which they were produc'd: And he has not Detected one *False-Quotation* of All that I have brought out of their Books. And to have Detected such, was the only proper *Answer* that cou'd have been given. Therefore the *Reader* may now securely depend upon the *Quotations* I have produc'd; which is, in effect, the whole Cause.

If you will ask me, of what then does *G. Whitehead's Answer* consist? Why, of bitter *Railing* and *Threatning*, if I shou'd write any more against them: of very *Poor* and *Guilty Excuses* for some things that are Objected against

gainst them: And a total *Silence* or *Forgetfulness* of the most *Material* Points wherein they were *Accus'd*: Of calling this a severe *Persecution* against them: Of Pleading *Not Guilty* to the *Charge*, without *Disproving* any part of the *Evidence*.

In short, it was intended purely to have it to say, That there was an *Answer* to such a *Book*: And that is enough with the *Quakers*; who are not permitted to read the Books that are written against them; and receive as *Gospel*, whatever their *Rabbis* *Dictate*. And as for others, I suppose the *Courage* of the *Quakers* is somewhat abated, to hope for more *Proselytes*; so that if they can but secure the *Conquests* they have already Made, they will be content not to extend their *Empire*: At least, for the present, not till they see another fit occasion.

When I shall have leisure to consider this *Answer* of the *Quakers* *nostra* *moda*, which, for their Good, I do intend; I hope, by it, to put an end to my Pains, in this Controversie: And, to make it fully appear to all the World, and to all of Themselves, who will not shut their Eyes, that they have not been falsely *Charged* by me: That the *Vile Heresies* objected, have been Taught among them: And that the *Defences* and *Excuses* which some of them do make for this, renders them three-fold more Culpable; by shewing, that they Apprehend these *Errors*, which they seem to Disclaim, and yet will not Condemn them, nor those who *troubled* and spread them abroad,

broad, but still stick by them, maintain and defend them, as *True and Infallible Guides*; and, as such, Recommend them to the vast Multitudes of their Deluded Followers: whereby these destructive *Errors* are kept alive, and still Propagated amongst them.

And since I find, that there is no doing of them Good, but against their Wills; I will run the *Hazard* of what they *Threaten* me with, and venture their *Displeasure*, rather than fail in my *Christian Duty* towards them, to Contribute my Pains to open their Eyes, and save them from *Destruction* both of *Soul* and *Body*. And I trust in *God*, that He will *Protect* me from their *Rage*, while I have no other Design (which I can sincerely say before Him) than their *Good and Salvation*.

But because the Reader may not take my Account of this *Answer of George Whitehead's* wholly upon Trust, before my Reply shall come out, I will here give him a *Specimen* of the Truth of what I say.

I. *First* then, he wholly passes by what one would think a *Material Objection* against them, of the manifest *Possessions* of many of them, and some of their chief *Preachers*, by the *Devil*, which was in the beginning of the *Preface*: But he says nothing to this, nor reckons it as any of the *Mistakes, Abuses, or Calumnies* in *The Snake*; for having made a *Catalogue* of these (as he endeavours to prove them) he begins at *Page 93* of the *Preface*, and so goes on, whereby we may reasonably suppose that he found none such in what went before.

But

But now, as to those *Mistakes* which he pretends to find : How does he prove them to be such ? Why, by *Boldly* and *Confidently* Averring that they are such, without so much as taking the least notice, or pretending to Answer any of the *Proofs* which are brought. For Example, .

II. To all that is Objected before in *Self*, XVIII. of the *Quakers* manifold *Treasons* against the *King* : Of their taking *Arms*, and *Fighting* against him, for *Oliver* and the *Rump* ; their *Applauding* and *Rejoicing* in the *Murder* of *King Charles I.* And their *Blasphemous* Denouncing of *Curses*, and sending forth *Lying Prophecies*, in the *Name*, and, as they pretended, by the special *Commission* of *The Lord God*, against the *King*, and all who Adher'd to him. And of their vigorous opposing the *Restoration* of *King Charles II.* to the very last ; all which is prov'd from the *Writings* of their first *Apostle G. Fox*, of *Howgil*, and *Bishop*, and others of their *Principal Pillars* ; their *Books* and *Pages* Quoted, and faithfully Recited : To all this, it is Answer'd by *George Whitehead*, in a very few words, p. 24. of his *Antidote against the Venom of the Snake in the Grass* (so he styles his *Answer*) where he never so much as Names one of these *Proofs* out of their *Books*, denies none of them ( for indeed he cou'd not ) only says, *We need but Answer these with Negation and Detestation, as being most foul Raileries, proceeding from a Spirit of Persecution and deadly Malice, which the Righteous Lord will Rebuke.* ( They cannot refrain their

their Trade in *Blasphemous and Cursed Prophecies!*) yet he pretends not to disprove one single *Quotation* or *Authority*, which is there produc'd against them.

But he adds (like a *Prince!*) *has he* (i. e. the *Author of The Snake*) not heard of some of the *Clergy*, who have lately *Absolved Persons Condemned of High Treason?* There's a high *Touch!* who hereafter dare *Question the Loyalty of G. Whitehead*, or the *Quakers?* *Probatum est!* But he goes on. *His Quoting Bugg's Authority for these black Charges*, p. 199. *shews his Partial Credulity*, in not taking notice of our *Answers to him*. Now, Reader, when you turn to the Place, you will find that no *Authority of Bugg's* is *Quoted at all* for the *Charges* before-mentioned. The *Charges* against them, in *Bugg's Impeachment*, which is there mentioned, is upon the Subject of *Tytbes*; wherein he likewise takes occasion to shew their *Barbarous Treatment* of the *Clergy*, and also of the *Government* which supports them. *Damning them All together*, to *Hell*, in the most *outrageous Terms* that *Furies* cou'd Invent. And he *Quotes their Books and Pages*, some of which *Quotations* I set down, p. 189. &c. of the *Preface*, and refer to them again, p. 199. which *G. Whitehead* here *Quotes*. And how do I refer to them? I desire the *Quakers* to *Convict Bugg* of *False-Quotation* in these *Barbarous Passages*, which he has produc'd out of *Their Books*. Is this *Referring to His Authority*; or not rather *Appealing to their own Books?* Well. But I have not taken notice of their *Answers to* •  
Bugg.

*Bugg*. Indeed (*George*!) if thou wou'dst not be Angry, this was a little too Imposing upon thy *Reader*. For the Joint *Answers* of the *Quakers*, to that *Impeachment* of *Francis Bugg*, is not only Casually mention'd, but particularly insisted upon, and made the Subject of a distinct *Section*. It is *Seet. XI.* of the *Preface*, begins at p. 121. and continues to p. 171. and bears this Title in *The Contents*. *The Quaker's Answer to Francis Bugg's Impeachment, upon this Head (i. e. of Tythes) consider'd*. Now (*George*!) any who had not read *The Snake*; and wou'd take thy word; wou'd believe, that I had taken no notice at all of the *Quaker's Answer to Bugg's Impeachment*. And then whether thou hast not herein endeavour'd to *Deceive thy Reader*; and cover the *Errors* of the *Quakers*, I leave to thy own *Conscience*, and all the World to judge. Thou say'st (*ibid.*) That I have not taken notice also of *your Answer to John Pennyman, on the like Passages, Entituled, Christ's Lambs Defended, &c.* why shou'd I? What is that to our present Business? You are not now Answering *John Pennyman*. I have brought several Authorities of the *Quaker's Treasons, &c.* which are not in *John Pennyman's Book, (The Quaker's Unmask'd)* to which thy *Christ's Lambs* was intended for an *Answer*. Particularly I have set down large *Quotations* out of *George Bishop* his Works, whom *Mr. Pennyman* does not mention. Why didst not thou *Answer* to these? Either deny the *Books*, or the *Quotations*, disown the *Author*, or put some tolerable

able Meaning upon his *Loud Blasphemies and Bloody Treasons*? No! they are too Broad to be *Excus'd* or *Palliated*. And therefore are slid off in this most *sincere* manner, by Referring to a Book which has not one word of them.

For, to tell Thee the Truth (*George!*) I have undergone the *Penance* of reading over thy *Tedious Answer* to *John Pennymian*, even thy *Christ's Lambs*; and there is not one word in it, from Top to Bottom, one Tittle to the purpose: But such *Shuffling* and *Cutting* as in thy present Answer to *The Snake*. Only thus much it serves for, that you may have it to say, There is an *Answer* to such a *Book*: And if any thing of that sort be ever afterwards Objected against you, then to cry out, this is *Answer'd* already. Thus you now Referr to your *Christ's Lambs*: And if any hereafter shou'd Object against you, any of those things which are Objected in *The Snake*, tho' without Quoting of *The Snake*, or, perhaps, without ever having seen it; then wou'd you Referr to this thy new *Antidote*, and say, That has been Objected in *The Snake*, and Answer'd in *The Antidote*; tho', may be, not one word of it in the *Antidote*, or shuff'd off as Thou dost (in the same p. 24.) *G. Fox*, and *Edw. Burrough*, their *Traiterous Abetting of Oliver and the Rump*, of which very many *Proofs* are brought in *The Snake*; from their own *Words and Writings*; without naming one of which or offering to disprove the least of them, every word of thy Reply is in these words,

words. *This is very Harsh, and Deny'd. And thou hast not one Syllable more in Answer to it. Yet, if that were again Objected, O, wou'd the Quakers say, That has been Answer'd already! From the 'bovesaid Full and Inge-nuous Answer, G. Whitehead turns to Retort upon the Clergy. He (i. e. the Author of The Snake) forgets (says he) how the then Clergy Abetted Oliver, and highly Applauded him, and his Son Richard, as their Moses and Joshua; and shews as little regard to The Act of Indemnity in these Recriminations, if they were true. Thus he ends, and I have not omitted one word of his Answer to this Charge, which concludes with p. 24. As for the then Clergy (as he calls them) let the Quakers and them Reckon about their equal Treasons and Rebellion. The Clergy of the Church of England are not herein concern'd: They then suffer'd for their King, and with Him. But what means George by bringing me under the Lash of The Act of Indemnity! What Quaker, or Quakerly-Affected Council drew up this Answer for him? The King has Pardon'd the Lives of these Rebels; but has He Granted them a Charter therefore to Lye, and tell the World, That they were always Loyal and True, nay, and Infal-libly so? Cannot they Fare well, but they must cry Roast-Meat! But if past Faults must not now be so much as Remembred; was it not as great an Introachment upon The Act of Indemnity for the Quakers to upbraid the other Dissenters, the Presbyterians, Independants, &c. with their Treasons and Rebellions; and to Ring*  
*Loud*



*Loud Peals* upon that Text against them, which they did; and upon which occasion Mr. Pennyman wrote his *Quaker's Unmask'd*, being a *Collection* of their *Treasons*, and *Abetting* of all the several sorts of *Usurpations* in their time; and sent it privately to the *Quakers*, several Years before it was made Publick, to prevent their Railing against the *Presbyterians*, for their *Seditions*, *Treasons*, and *Fighting-Principles*, the *Quakers* being as Guilty in all these themselves. But this cou'd not hinder them from continuing to *Print* still on, in the same strain, against the *Presbyterians*; and therefore Mr. Pennyman at last Published his *Quaker's Unmask'd*, to shew how little Reason the *Pop* had to call the *Pan Black*——— was it no Offence then against the *Act of Indemnity*, for the *Quakers* to upbraid the *Presbyterians*, &c. with their former *Disloyalties*: And must it be now an Offence to tell the *Quakers*, that they were as deep in the *Mud*, as the others in the *Mire*? But enough of this.

I will give one Instance more of the Nature of this *Answer* of G. Whitehead's, coming to that part of the *Charge* against the *Quakers*, where they pretend to an *Equality* with God, &c. he says, p. 88. *Where did ever the Quakers so Advance themselves, to be one Person, Substance, Soul with God, and Equal even to God? We positively deny the Charge——and give this Person leave to secure such Persons in Bedlam, if he can find any among us, that he can plainly prove to hold the same thing as he Charges.*

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Now

Now whether this be not *Plainly* prov'd before in *Sect. II.* and *III.* I referr to any that have Eyes to read. And *G. Whitehead*, in this his *Answer*, does not deny one of the *Quotations*, or so much as *Name* one of them, much less *Disprove* them. So that I leave it to the Judgment of the Reader, whether I have not now fairly *G. Whitehead's* Warrant to send *G. Fox* to *Bedlam* ! He has Guess'd right for once ! And whether he ought not to accompany him, if he will still stick by him !

*III.* But from hence it does appear, That this *Second Edition* of *The Snake*, will prove a Full Reply to this *Answer* of *G. Whitehead's*. For what Reply cou'd I give to the *Answer* of this Particular (for Example) or those before-mentioned, but to set down the *Proofs* which I before produc'd, where *G. Fox*, &c. do positively *Affert* all these things ? And this being *G. Whitehead's* Method, thro' all his *Answer*, the Reply to each Particular, must prove a Re-printing of All those *Proofs* in *The Snake*, which *G. Whitehead* has omitted ; and that is, almost of the whole Book. And any who will take the Pains to compare *The Snake* with this, *Answer*, will, I am confident, think that this is a sufficient Reply.

But because the *Quakers* shall not complain of being thus put off, I do intend to make a Particular Reply, and to follow *G. Whitehead* through every single Point that he Touches : For this end especially, That this being the Last Cast of the *Quakers*, and all the Defence they

they have to make, I may so plainly Detect it, as to leave them without *Excuse* ; and, by the *Blessing* of *God*, to convince All of them, except those who are resolv'd not to be Persuaded, tho' they were Persuaded. And these I must leave to the *Mercy* of *God*, and *Miracles* to Cure. But hope to *Disarm* them so, that they may not be able to Hurt others.

IV. *George Whitehead*, in this same little *Answer*, pretends to have Answer'd likewise *Satan* *Disrob'd*. Yes! And *The Discourse of Baptism* too, upon which he bestows not two Leaves, wherein he does not attempt to Answer so much as one single *Objection*, or to remove one Stone of that *Foundation*, upon which the outward or *Water-Baptism* is built: But, because he might find something to say, he falls upon an *Advertisement* of two other *Discourses*, which are there Promised, but not yet Published ; and says, That the *Author* shou'd have held his Hand, until he had seen an *Answer* to his *Snake in the Grass* ; which, in the very first *Page* of his Book, he tells, that the *Quakers* did not intend to Answer. But afterwards were brought to it, to satisfy the Importunity of others, that is, about a Year and a Half after *The Snake* was Publish'd. But the *Author* shou'd have stay'd and waited on ! What had he else to do !

V. Let me here desire the Reader to look over the *Conclusion* of this *Discourse* ( which, in the *First Edition*, is the *End of the Preface* ) and see what *Caution* is there given to Guard against the *Fallacious Methods* of the *Quakers* way of *Answering Books*. And when he sees this *Answer* of *G. Whitehead's*, he will find, That it was not in his Power to avoid falling into every *Snare*, against which I gave him warning. Especially having told him, and all of them before, that it was not in their Power to avoid it: Because their *Cause* wou'd not afford it; not being able to bear a *Fair and Clear Answer*. And provok'd them to shew the contrary, if they cou'd, in their Answer to *The Snake*; And to let the World judge of their *Cause* by it. I desir'd them to *Answer* to each *Section* by it self; and not one *General* and *Evasive Answer*. That they wou'd not, like *Rats*, nibble at some *Leaves*, carp at an *Expression*, and so slip over the most *Material* Points, and the *Proofs* which were brought against them. Yet this they have done most exactly; not meddling with the *Proofs*, as if none such had been produc'd; and sliding by twenty or thirty *Pages* together, where it pinch'd them. Of which I have given some *Instances*. And the Reader who will be at the Pains to compare their *Answer* and *The Snake* together, will find abundance, almost in every *Page* of their *Answer*. But let me here take notice of one Instance more. The *First Edition*, *Seet. V.* of the Book,

Book, p. 28. was upon *The Wrathful and Proud Spirit of the Quakers*. And there, p. 32, 33. there are some of the most *sensless* and *venomous* Expressions against their Adversaries, that ever came out of the *Mouth of Man*, while they pretend to be the very *Meek of the Earth*, and call *Themselves* the *Lambs of Christ*! But *G. Whitehead*, in his *Answer*, p. 58, 59. gives a Leap from p. 20. of *The Snake*, to p. 38. And says not a word of this Matter. For the *Proofs* he cou'd not deny. And what else cou'd he do? This is *Seet. XVII.* of this *Second Edition*, and there, p. 197. you will find the above-mention'd *Sweetnesses* of the *Quaker-Spirit*, with some *Additions*, as to their *Cleanliness*, p. 199.

VI. But this is so Inherent in the *Quakers*, that it ceases to be a Fault, in one sense, that is, because they cannot help it. Of which, *G. Whitehead*, in this *Answer* of his, gives convincing Proof. For after all the *Caution* given them in *The Snake*; and exposing the *Fury* and *Implacable Malice* that reigns in their *Spirit*; he not only passes all this by, without any *Answer* to it, or *Excuse* for it. But (which we must suppose one good Reason why he did so) he does practise it *Afresh* in this his *Answer*, in most *Bitter* and *Invective* manner. Every Page is full of it, *Slandrous Lyar, Impudent, Sculking* (that he is fond of) *Kile, Mercenary Soldier*, and the like; These are the most *Courtly Terms* the Author of *The Snake* meets with. He calls him, p. 44.

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A

A Poor Dissembling Hypocrite, through whom the Devil and Malice does Invent and Produce Terms and Characters (for them the Quakers) Ay, but the Devil is in it (George) he has Prov'd them too, and so plain, that thy Excuses confirm it the more. Whereas thou canst not prove one word of all thy Senseless Ribaldry against him: But, like a Dog, thou only break'st thy Teeth upon the Stone that was thrown at thee. Thou call'st him an Unknown Author; How then dost Thee know that he is a Hypocrite? Has he Dissembl'd with Thee? Has he not dealt Plainly enough by Thee? And why call'st thou him Mercenary? Was it because he took more part with George Keith (as thou Objectest) than with Thee? But he has not said any thing in behalf of G. Keith, but only so far as he maintains the True Christian Doctrine against Thee and thy Friends: And he Disputes against G. Keith, as well as Thee, where he thinks George Keith to remain in an Error. But why Mercenary for all this? All the Town knows, That George Keith is a Poor-Man, who makes hard Shift to support his Family: And those Quakers who Adhere to him, are the Poor Church of the Quakers: Whereas Thy Church in Grace-Church-Street, are of the Richest Trading Men in London: And many of them such. The Author of The Snake then was Ill-advis'd, if he wrote for Hire, to go to those who had nothing to Give: And to Disoblige those who cou'd have Gratify'd him.

But,

But, *George*, Thy *Tongue* is no *Slander*. And he thanks thee, that thou mak'st such *senseless Eyes* of him, as *Confute* themselves: And shew only the *Rancor* and *Venom* of thy *Spirit*, that *overflows* in an *Effeminate* and *Ungovernable Passion*: Which moves not *Anger* but *Pity*, in those whom *Thou* desirest to *Provoke*; and leaves *Thee* wholly disappointed of thy *Malice*.

But if thou wilt not hear me, I Recommend to thee the *Christian Advice* of a *Friend* of thine, *William Penn*, in his *Address to Protestants*, p. 242. *Men that are Angry for God, Passionate for Christ, that Call Names for Religion, may tell us they are Christians if they will; but no body wou'd know them to be such by their Fruits; to be sure they are no Christians of Christ's making.*

Now, I wou'd desire of *Thee* and *William Penn*, to read over again, once more, the *Names* which *Tbou*, and *He*, and *Others* of your *Fraternity*, have call'd *Men for Religion*; some of which are above Quoted; *Sett. XVII.* And then to tell me, whether by *Mr. Penn's* Sentiments, as before Express'd, you are *Christians* of *Christ's*, or of *Whose* making? And remember withal, *1 Cor. vi. 10.* That *Revilers shall not Inherit the Kingdom of God.* And *Jam. i. 26.* *If any Man among you seem to be Religious, and Bridleth not his Tongue— This Man's Religion is vain.*

VII. The Conclusion (which I desir'd the Reader to Review, upon this occasion) ends with a short *Test* of the *Quaker-sincerity*; and *Soundness* in the *Faith*, viz. That they wou'd begin their *Answer* to *The Snake*, with a plain *Yea* or *Nay* to *Two* of the *Seven Queries*, which were Presented to their *Yearly-Meeting*, 1698. Because, in their Fallacious *Answer* to them, they pretended that they were too *Long* and *Intricate* to Answer them *Distinctly*. And in their *Answer* they left out the most material *Words*; upon which the chief stress was laid, as is shewn in *The Conclusion*; and therefore, it is *There* press'd upon the *Quakers*, That they wou'd yet, after all their *Dodging*, give a plain *Yea* and *Nay* to these *Two* short *Queries*: Otherwise, that it ought to be concluded, That they never intended a *Fair Answer*: And that they were not *sound* in the *Faith*. But no *Provocation* can bring them to speak *Plainly*, and in *Sincerity*; for then their *Cause* were *gone*, that is, it wou'd be *Known*. Had they forgot this *short* and *easie Test* (which they wou'd never have *Refus'd*, had they been *sincere*) tho' it was in the *Last Words* of the *Preface*, in the *First*; as of the *Book* in this *Second Edition*: I say, had they forgot this, tho' a *Bad Excuse*, it had been *some*. But they have not *Forgot* it. They Repeat some of the *Provocation* that was given them to *Answer* it: *Nay*, they *Begin* with it too, as desir'd. And p. v. to *The Reader*, they call it a *Monstrous Calumny* to say there was any



any *Dodging* in their first *Answer* to the *Queries*.  
 And now one wou'd have expected a *Full, Plain, Direct, and Categorical Answer* in this.  
 But *They* beg your Pardon. You sha'n't catch *Them* at that! No. They will not Answer so much as to one of these *Two* short and easie *Queries* propos'd. What then do they mention this for? Why do they Name this *Provocation* to them to *Answer*, since they will not *Answer*? This is their *Modesty*! they *Re-print* their long tedious *Answer* to the *Seven Queries*, which takes up *Four Pages*. Well! And what then! Do they Reply to that *Unfairness* which is Charg'd upon them, in the *Conclusion* of *The Snake*; particularly their leaving out in their *Answer*, those words in the *Queries*, upon which the chief stress was laid, whereby to Detect their *Double-Meaning*, whether they believ'd in *Christ* now, as without them, without *All other Men*? Do they *Answer* now to this, or make any *Excuse* for having left out these *Words* before? Or do they *Now* use them? No, none of these things. Only they think that *Re-printing* their *Answer* is sufficient to solve all the *Objections* against it. Well! have they *Re-printed* the *Queries* too to which they *Answer*; that the Reader may compare them; and see whether the *Objections* against their *Answer* be just or not? Whether they have *Answer'd Fully and Plainly* or not? No, says, *G. Whitehead*, p. vi. *The said Queries*

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appear to be of so little Weight — And Perversely design'd for Cavi'd, that I do not think they deserve to be Re-printed here. It was not fit! George, Thee art in the right! they are twice better Answer'd, without seeing of them! Yet, in the Reply to this thine Answer, I suppose it will be thought fit to let the Reader see the *Queries*, as well as your Answer. But I will not take up time in this; which is design'd only to give the Reader a view of thy general Method of Answering; to stay his Stomach till the Reply can be got ready. Take one Relishing Bit or two more, and so Farewel.

VIII. In Answer to Sect. XVI. of the *Quakers Damning All the World but Themselves*, says G. Whitehead, p. 59. of his Answer, *We Damn none to Hell. 'Tis Mens own Wickedness which carries them to Hell.* And in Answer to their taking the very Attributes of God to Themselves, he Retorts, p. 100. The Titles of Grace, and *My Lord*, given to Bishops. And, *Do these Import Divine Honour and Divine Attributes, or Earthly Pray?* say George! Some Charitable Body help this Poor Petitioner, in this difficult Point, which Puzzles his Understanding! I wou'd advise thee, George, to go to thy Friend William, who understands Courts better than Thee, and ask him his Meaning for calling Thee and others of your Ministry, in his Preface to Fox's Journal, p. 39. his Much Honoured Brethren. Can you take Much Honour to your selves, and not allow

a little to *Bishops*! Suppose, from that saying of *William Penn's* I shou'd Arraign you All as Guilty of *Blasphemy* for taking the *Divine Attributes* to your selves, how many *Scornful, Malicious, Lying, Slandering, Sculking, Persecuting, Mercenary Devils, Serpents, Vipers, &c.* had I receiv'd from Thee! Even so many hast Thou deserv'd! What thinks he (says *George, ibid.* to the *Author of The Snake*) of *Godfathers and Godmothers*? Are not these *Divine Attributes, and very high ones too*? The Lord help him! and restore him to his *Wits*! Reader, what shall I do with such a Man as this? Greater Extravagance is not in *Bedlam*! And Men may be *Mad, secundum Quid*. He thinks this enough to throw off all the *Idolatry* charg'd upon them, *Sect. VIII.* in Transferring both the *Divine Attributes* and *Worship* to themselves!

IX. It is easie for him to *Throw off* any thing, or to *Answer* any thing. These words being Quoted out of a *Quaker-Book*, Intituled, *The Sword of the Lord drawn*, p. 5. viz. *Your Imagined God beyond the Stars, your Carnal Christ is utterly deny'd.——That Christ is God and Man in One Person, is a Lye.* *G. Whitehead* does not deny the *Quotation*, but says, p. 155. *We do not Affect the Terms.* Was not this a *Terrible Rebuke*! A full *Condemnation* of the *Author*, and such *Damnable Heresie*! *George* why didst not bestow upon him some of the *Pretty Names* thou call'st me, only for telling thee of these things?  
No!

No! no! he was a *Friend* in saying of them? and had a good Intention: But I am an *Enemy*; and have a *Murderous, Persecuting* Design (for what else can it be!) to *Detect* them; since all the World cannot excuse them from being the most *Outragious* and *Blasphemous Heresie*! And then must All Men look upon *Quakers* as *Monsters*, as no *Christians*! And is this no *Persecution*! Why truly, it is a sad Case, that the *Quakers* shou'd endure All this, rather than they will quit *G. Fox*, and their *Ancient Friends*, their *Blasphemies*, their *Heresies*, their *Treasons*! But endure it they must, till they either *Quit* them or *Defend* them. Their *side-long Answers*, and *silly Excuses* will not do. These do but shew how unwilling they are to come off from these *Damnable Doctrines*, which they had once suck'd in; and yet now dare not *Fully* own. But wou'd *Impose* upon the World, with their *Double-Meanings*; and call it *Persecution*, when they are drawn out into The *Light*.

But I must not surfeit the *Reader* with a *Breakfast*, lest he lose his *Stomach* to his *Dinner*. I have given him a *Taste* of this *Answer* of *G. Whitehead's*; and he may Guess by that, what a *Plentiful Meal* we are like to have, when the whole *Regal* shall be serv'd in.

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In the mean time, I have some other business, and Release the *Reader* to his, till the next opportunity.

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***F I N I S.***

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***Books***

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